

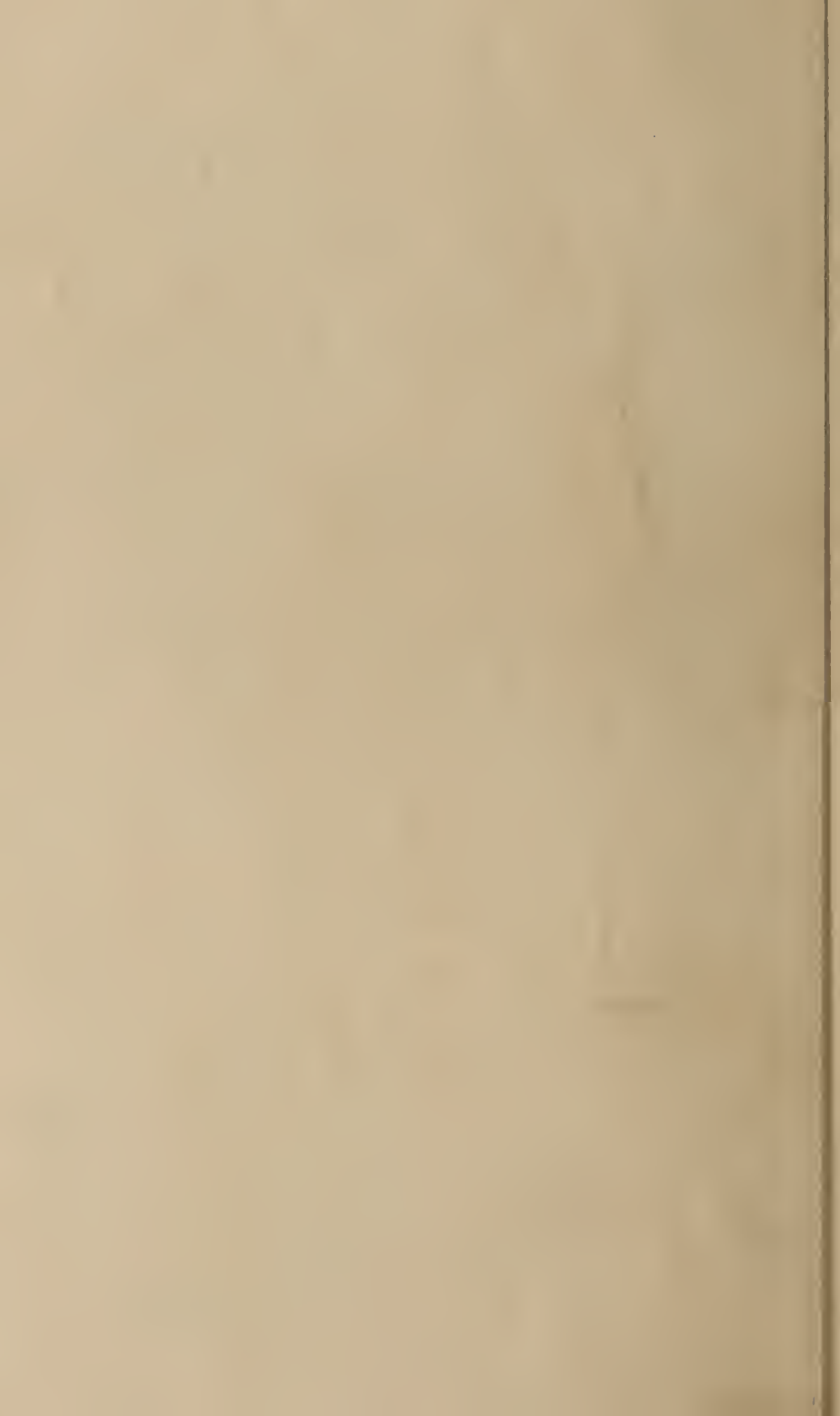
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THE
JEWISH EXPOSITOR,
AND
Friend of Israel.

OCTOBER, 1828.

JEWISH CATECHISM.

[Continued from page 328.]

M. Thou hast discoursed at large of those two places, wherein all the law is contained, and consequently our whole duty towards God and towards men. It remains, that thou shouldst declare what, and how many, are those seeds of sin, which we ought with all possible care to avoid, lest they hinder us from the attainment of the chief object of our hope, the Sovereign Good, or only true happiness.

S. The seed of sin is threefold, obstinacy or wilfulness, imprudence, and rebellion.

M. What is that which thou callest wilfulness?

S. The heart, and much of every man is evil from his childhood; he cares for nothing but what he conceives will be for his own end, being prone to lust, and wholly addicted to the satisfaction of his own inordinate will; he is so eagerly desirous of temporal pleasures, that he does not distinguish between those that are lawful, and those that are absolutely sinful; so that he may fulfil his

sensual desires. When a man does any thing merely to enjoy his pleasure, and having a perfect knowledge, that what he does is contrary to the law of God, yet nevertheless gives way to his inclinations; this is said to be done obstinately or wilfully.

M. But what is that which thou callest imprudence?

S. Of this I may rightly say, there are two kinds. One consists in the fact, or thing done; as if a man being ignorant that such a thing is unlawful to be done, undertake to do it, because he thought that the doing of it was lawful? "For who can understand his errors?" The other is, when any man through incogitancy, or want of consideration, gives up himself to effect such things, which are not in their own nature exceeding wicked; but yet it is a part of virtue to abstain from them. Of this kind are the desires to commit a sin, the speaking of idle words, the taking of too much pleasure in things lawful, and the like; for all these do, as it were, make a man abashed at the thought of God his Creator; so that he

cannot with any attention, apply his mind to the contemplation of him, nor yield unto him that worship and reverence which he requires. Their nature and tendency are such, that they insensibly bring a man to a habit of wickedness, and involve him in these seven vices which God hates and abominates, and which cast a man down from the state of a sound mind, and at once deprive him of life in this world, and in the world to come.

M. What are these seven abominable vices?

S. These are, as it were, seven bodies of the tree of perverseness, or iniquity, grown up to a great height, from whose branches all sorts of wickedness spring forth. And indeed in the beginning they seem to be light and of too little moment, that a man shall have any great care to avoid them; but afterward they most grievously oppress a man that yields obedience unto them, and such is their horrid force, that it can hardly be, but that he whom they have once depraved, becomes incorrigible, for they stain the soul with the deepest tincture of impiety. Wherefore whosoever desires to keep his mind in a good temper, must with all diligence endeavour to avoid those vices, sloth, pride, gluttony, lust, or the inordinate desire of corporeal pleasures, anger, or the desire of revenge, covetousness, envy; to which seven vices the prophets attributed seven other names, to wit these, evil, uncircumcised, unclean, enemy, the stumbling-block, &c.

M. Those things which thou hast now spoken of, need some explication; wherefore declare the force and nature of every one of these seven vices, and shew how

those names which thou laidest down but now, do answer to those names or appellations, which the prophets imposed on the same vices.

S. Sloth is a vice which so affects a man, that wholly neglecting his duty to keep his mind in a right temper, he sits idle and careless, and turns his thoughts to vain frivolous objects, from meditating on the law of God, from observing his precepts, and doing the works which he enjoins us unto. This is the fountain of all vices, and therefore it is called evil. For this is the meaning of that passage in the law, Gen. viii. 21, "The imagination of man's heart is evil from his youth." Such a creature is man, he would rather give up himself to idleness, than take any pains to render his nature perfect and accomplished; neither does he rightly understand wherein the perfection, and accomplishment of his mind does consist. And that man is possessed with this vice, who loves to be perpetually playing at dice, or cards, or to be at some other sport; for this does not contribute any thing to the advantage of the Commonwealth. Whereas a man's life is not given him but for this end, that he may spend it in meditating day and night on the law of God, and in the exercise of charity, or in merchandizing, or in the management of some mechanic art, or in doing some other work which may conduce to the conservation of the world. A gamester therefore is in the number of those men which are not fit to bear the office of a Judge.

Pride is a kingdom without a diadem; thou mayest see a man carrying himself in a lofty manner, as if it were beneath him to hear,

or see, or take any notice of what is said, or done in his presence. But why should man arrogate so much to himself, who shall one day be turned into worms and corruption; who fadeth like a flower, and like smoke vanisheth away? Therefore the man that is possessed with this vice is called uncircumcised. Hence is that of the law, Deut. x. 16, "Circumcise the foreskin of your heart." At first pride stirs up hatred; all men reject and abhor it, for there may be some suitableness, or agreement with other things, but with pride it is impossible there should be any. From dislike, or hatred, it comes to pass that men relinquish society, and keep themselves at a distance from one another; and from hence proceed ruin and desolation. By this it is manifest, that a proud man is the destruction of a body politic, and the disorder of the world. If a proud man be so odious to us here below, sure he is much more odious to the blessed spirits above; for whosoever is abhorred of all other men, God also is displeased with him.

He is said to be a glutton, in whom there is an insatiable desire of feasting, that the latter feasts may be more sumptuous than the former; for it is vehement desire, or longing in the bowels of wicked men, who have frequently such speeches as this in their mouths, "Let us eat and drink, for tomorrow we shall die;" for they live to eat, not eat to live. In the mean time, the belly of such wicked persons is extremely needy; for not one of them when he goes out of this world has obtained the half part of the things he had desired and longed for. Such a man is called unclean; for inasmuch as we read, Psa. li. 12, "Create in me a clean heart,

O God," it is manifest that there is something unclean. But this vice is, as it were, a stream of filthiness, from whence pollutions continually flow. This overwhelms a man with all manner of impurities.

Now, by lust, we are to understand an unbridled desire of corporeal pleasures; this is an extreme, and exceeding great wickedness. It is called enemy, for these words have some meaning that refers to this vice, Prov. xxv. 21, "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink." For this wicked desire is a man's greatest enemy; it brings death to his soul, because it forces him to commit many horrid impieties, which enkindles the wrath of the Divine Majesty against him. A man given up to his lust is hated of God; for God is holy, and all wantonness and impurity are an abomination unto him. This man is also hated of men, for all have an aversion to such a man, who has no regard to his own, or others honour and reputation. These words may therefore be thus interpreted; if the ravenous appetite of this enemy should excite thee to wickedness, see thou satisfy him with the bread of the Divine law, and the drink of true repentance, and of the fear of God; this way thou shalt heap coals of fire upon his head, and shalt receive an ample reward. Briefly, and pertinently speak the wise men of old, "If thou meetest with any lewd, obscene fellow, constrain him to go with thee to the school which is appointed to expound the Divine law." God will give thee a reward, who is most bountiful in his gifts.

Anger is a burning desire of

revenge, whereby a man is, as it were, all in flames. This is called a stumbling-block; for of this the Prophet spake when he said, Isa. lviii. 14, "Take up the stumbling-block out of the way of my people." The mind of a man that is enraged and full of anger, runs violently upon that which is hurtful, and should be avoided, as a ship that is dashed upon a rock. If a man be not slow to anger, patient, and long suffering, he renders his own life and the lives of others very miserable.

Covetousness is a vast desire, deeply fixed in the heart, of heaping up riches. This stands in opposition to liberality, as a hard rock in the heart of a man; the rock yields not a drop of water, nor is moved out of its place by the violence of the winds; so a covetous man: he hearkens not to those that advise him to relieve the necessities of the poor, or to do any office of charity, that may tend in the least to his detriment. For he is of such a mind, that riches are much more dear to him than his soul and body. And for this cause he is called a stone. Hence it is that the Prophet speaks, "I will take away the stony heart out of your flesh, and I will give you an heart of flesh, Ezek. xxxvi. 26.

Envy is such an ill disposition of the mind, whereby a man is so affected, that he grieves for the prosperity of others, and rejoiceth in their calamity. Such a man is like a basilisk, which horrid monster breathes forth poison, whereas it gets nothing thereby. And a basilisk sends forth from his eyes poison generated in its heart; so that the eyes of the envious man discover the flame that his heart hath conceived.

Lo, these seven trunks, or full

grown bodies of iniquity, which when thy soul shall be all fastened unto, though it be through imprudence and ignorance of the mischievous nature of them; nevertheless, thou shalt by little and little be drawn aside, so that thou shalt incur the guilt of the most horrid impieties, and break that silver cord, and that bond whereby mortals are joined to the immortal God; for so it is, that one sin flows upon another.

These vices do, of themselves, infect and poison the soul, and at length they involve it in the guilt of those impieties which are the greatest abomination unto God. For as it is written, Prov. vi. 16, "Six things doth the Lord hate, yea, seven are an abomination unto him."

By which words we may understand this, that whosoever hath his soul possessed with those seven most horrid vices which I have reckoned up, he will be induced to these six most abominable impieties, which are so odious unto God, and to do those four primary mischiefs, whose cries for vengeance pierce the heavens, till they deprive the guilty person of his life, both in this and in the other world.

M. What are those six most abominable wickednesses, or impieties, which are so odious unto God?

S. The first is, if a man shall most impudently take up such a conceit that he shall attain eternal life, although he omit the performance of those commandments which God has absolutely and indispensably enjoined him unto. Another is this, if he distrust the goodness and mercy of God, and so conceits, that now, after he has committed so many crimes, there is no hope left for him, that the

Divine Majesty has no hands to be stretched out to those that return into the paths of righteousness, that he has no compassion for those that have been heinously wicked. But if a man be guilty of all manner of wickedness, and with a broken heart and contrite spirit beg pardon of God, he will find him to be a God merciful and gracious and easy to be intreated. For God desires not the death of a sinner, but rather that he turn from the ways of sin and corruption unto soundness and integrity of life. Is there any of us that has been guilty of so many, so great, and so heinous offences against God as Manasses was, who made it his business to inflame the wrath of God? But even of him we find it written, 2 Chron. xxxiii. 13, "And prayed unto him, and he was intreated of him," &c. The third is, when a man resists the truth known, and perceived fully, that he may pour out his mind upon sin and vanity, and be wholly addicted to a licentious course of life. The fourth is, to envy another for the gifts which God has bestowed on him, as Cain envied Abel because God had respect to his offering.

M. But how does this kind of envy differ from that which thou hast put in the number of the seven vices which are so abominated of God?

S. The difference is, that this grief, or sickness of mind, does arise from the observances of those spiritual advantages which a man sees by the Divine bounty to be conferred on others for their well-doing. Of this nature was the ill will of Cain against Abel; for when a man envies another in such manner, he has a foolish con-

ceit that he comes not behind any one in good works, and yet he has not received the same reward with others, that so the Supreme Judge has respect of persons; he grieves that he has lived so well, and bends himself to the destruction of another who is more beloved of God than himself. In this manner Saul envied David. But that envy we have formerly spoken of, is the grief which a man conceives when he sees another man grow rich, or honourable, &c. And for the most part, this kind of envy falls upon the spirits of women and persons of weak understanding; neither does it, like this, urge a man to commit the most horrid wickednesses.

M. I have heard thy distinction, and most heartily approve it; it remains, that thou explain the other two most abominable impieties above mentioned.

S. The fifth is, if any man remain stubbornly and pertinaciously in his own opinion, even then, when men in the highest authority dissent from him: he is every where called an old rebel: he delivers his own sentiments to be followed by others: of this man we find it written, Deut. xvii. 12, "And the man that will do presumptuously, and will not hearken unto the priest, that standeth to minister there, before the Lord thy God, or unto the Judge, even that man shall die; and thou shalt put away the evil from Israel." The sixth is, for a man to be deliberate, and to be fixed in his resolution, that he will never repent, but that he will die in his sins.

(To be continued.)

WARSAW INSTITUTION.

To the Editors of the *Jewish Expositor*.

Gentlemen,

NOTWITHSTANDING you have so lately favoured us by the insertion of the Abstract of the Report of the Warsaw Institution, we trust the importance of the subject will plead our excuse for trespassing further on your indulgence, by requesting the insertion of the following Letter. We are, Gentlemen, Yours, &c.

C. S. HAWTREY, M. A.
 J. B. CARTWRIGHT, M. A.
 J. G. BARKER,
 ISAAC SAUNDERS, M. A.
 JOHN BAYFORD,
 H. C. CHRISTIAN,
 JAMES TAYLOR.

A Letter to the Rev. Charles Simeon, A. M. Fellow of King's College, Cambridge, on the propriety of adopting some means beside those which are now used for promoting Christianity among the Jews. By S. R. Maitland, Perpetual Curate of Christchurch, Gloucester.

Warsaw, July 21, 1828.

My Dear Sir, — I do not know whether I ought to trouble you with this letter at all, and I fear that it may prove rather a long one; so I will not begin with an apology, which would add to its length, but rather trust you will find one in the subject of my communication. You are perhaps aware, that when my intention of coming abroad was known to them, the Committee of the London Society for promoting Christianity among the Jews, requested that I would visit their missionary stations. I have already visited several; but have as yet made no report to the Society, partly because I desired to form a settled judgment, before I should make any representation to the Committee, and partly from the difficulty of finding sufficient leisure in the course of tra-

velling: and now that I have got thus far, and have a little leisure, I feel, that of all the subjects connected with the Jewish mission, on which I have been able to gather information and form an opinion, that which is the most important, and the most urgent, is one on which I cannot address the Society.

You will immediately guess that I refer to the question which has been raised respecting affording any thing which can be called "temporal" relief, or assistance, to the Jews. It is indeed a question that has been practically decided; and the Society, as at present constituted, cannot entertain it; but perhaps you will allow me to offer to yourself a few observations on the subject, suggested by what I have seen and heard since I came from England. I hope it is unnecessary to say, that I am not going to advocate any corrupt system of proselyting. I think I know your views on the subject; and I believe you are sufficiently acquainted with mine, not to suspect me. Let me, therefore, without wasting time in explanations which, I trust, are needless, express the strong conviction which I feel, that it is impossible *practically* to separate the temporal and spiritual concerns of proselytes and inquirers, as the line is now drawn, without defeating the very object of the Society, or, at least, laying the greatest stumbling-block in the way of success, which human sagacity (or any of worse origin,) could suggest. It sounds very well to talk of promoting only the *spiritual* interests of the Jews, but I have no hesitation in saying that, construing that phrase as we commonly do, it is impracticable; or at least that nine-tenths of what might be done for the spiritual instruction of the Jews, is actually *prevented* by that rigid abstinence from all that looks like giving temporal assistance, which the Society is required to maintain.

I speak very strongly; but my mind is deeply impressed with many instances which I have seen. There is a proselyte whom I saw at one station, with his wife, who is also baptized, and his five children, three of whom (the others being infants,) are receiving

Christian instruction. I believe him to be a man of good abilities, and heartily desirous to earn his bread if he could possibly learn how; but his Jewish education, though it raised him to a post of some consideration among his brethren, is now useless, and he is helpless and destitute. Would it be injurious to the cause of religion—would it impede the promotion of Christianity among the Jews in general, or in the hearts of those seven individuals—nay, to go further, would subscribers be in any very great danger of wasting their money, if we had some institution where such a man might be received, and instructed, until he was somewhat built up in the Christian faith, and had learned Christian habits, and a trade by which he might support himself and his family? I might add many such cases, but in fact they do not precisely touch the point at which I aim. This man is baptized, and we have reason to believe that he is a sincere Christian. The friends of the Society, therefore, will feel themselves authorised to seek a situation for him, and to give him their recommendation in case any should be found; and if he should be starved to death in the mean time, we may hope, that as it regards what is most important, he is safe. But what I principally refer to, is the situation of *inquiring* Jews. As an instance, allow me to mention the case of one whom I met with at another station. He was a very respectable looking young man, whose situation furnished him with ample means of subsistence in his native town of Russian Poland, when Mr. Moritz visited the place. He heard of the missionary's proceedings through other Jews, but never visited him. After, however, Mr. Moritz had gone to a town about one hundred and fifty of our miles distant, he wrote to him, and this led to a little correspondence. He read those parts of the Old Testament which were pointed out to him, and was thus led to investigate the matter; but he never ventured to get any Christian book, or to speak to any person on the subject of Christianity. At length he became very uneasy, and anxious to see Mr.

Moritz; and having learned where he was supposed to be, (though the distance was several hundred miles,) he determined to forsake his home and find him out. He did not venture to make known his purpose even to his wife; and the reason which he assigned for this was, that his brother-in-law, who had been baptized, had been afterwards poisoned (as he believed,) by his own father and mother. So fearful was he of exciting suspicion, that he would not apply for a passport to any part of that kingdom, in which he hoped to find an instructor, but taking two hundred silver rubles, (about £33. 6s. 8d. English,) he set out in a totally different direction, as if on business. I need not trace him through the circuitous route which at length brought him to the place of his destination. There, when arrived, he had no means of safely inquiring, except at the post-office, but from that source he learned that he had set out on a false report; but they could give him no further information respecting Mr. Moritz, than that he was not, and had not been in that city. This did not daunt him; and learning that there were missionaries in another part of the country, he set out forthwith on another expedition, which proved equally fruitless; but still persevering, he at length found his way to one of our missionary stations, where I met with him, after he had thus wandered about sixteen hundred English miles. Of course his means were exhausted; and indeed he had, very early in his journey, sent back a part of the money he had brought with him, under an impression that his family might need it, or that at least he might be reflected upon as having robbed them. Now, my dear Sir, what could I say to him? He did not profess to believe in Christ, or even have any clear idea of Christianity; but only to be much disquieted in his mind, and dissatisfied with his own religion, and anxiously desirous for Christian instruction. After the pains which he had taken, I could not well doubt that he was in earnest, and I wish I could have said to him, (and I believe he would have heard

me with gratitude and joy,) "Go to our Institution; you will find plainer food and harder work than you have been used to, but you will receive Christian instruction, and be taught some kind of handicraft, which if it does not restore you to the easy circumstances which you have quitted, will enable you to gain your bread honestly when your course of instruction is finished." But we have no institution, no asylum of any sort; and Christian love, anxious as it is for the spiritual welfare of the Jews, trembles at the idea of giving its bread, and its water, and its flesh, to these men, of whom it knows not whence they be, and who after all may turn out hypocrites. My dear Sir, what could I say to that man? What could our friend Mr. Hawtrey himself have said, if he had been there as the representative of the Society? Could he have said more than, "Well, my friend, we are truly thankful to see you thus giving up your home and all its comforts; risking, nay even enduring, the loss of all things in the search for truth. Such an earnest and disinterested spirit of inquiry, it is our great desire to promote among your nation. It is the very object of our labours, and the subject of our prayers. We are waiting anxiously to meet it, and shall do all in our power to encourage and reward it. Do not however mistake me; our Society can take no cognizance whatever of any thing but your spiritual wants. What we can do, however, we shall do most cheerfully; and as it seems from your story that your only choice is, to stay here and be starved to death, or to go home and be poisoned, I will take upon me to assure you, in the name of our Society, that in case of your preferring the former alternative, our missionaries will sedulously impart Christian instruction as long as you retain a capacity for receiving it; and that if you choose the latter, we will do full justice to your candid spirit of inquiry, by an article in the Jewish Expositor, headed "Horrible cruelty exercised towards a Jew by his brethren."

My dear Sir, I do not mean to

trifle; but there are some grave absurdities which mock us till we strip them. Seriously, what could I say to this man? I felt that I could say, and I actually did say, nothing;—and whether he is now living there on private charity; whether, overcome by recollections of his wife and children, he has gone home and been poisoned; whether, as the pangs of hunger have increased, he has listened to his brethren and done penance; whether he has been tempted by distress to use dishonest means of supporting himself—which of these things has happened (and I suppose one or other must,) I know not; but I do not think any one of them calculated to promote Christianity among the Jews.

This is only one of many cases which might be adduced, and which are indeed continually occurring. Now, surely such an institution as I would suggest, makes no very exorbitant demand on Christian charity, and runs no very great risk of being abused. Let the taskmaster stand by and see that the carnal things are paid for by labour, and "he that will not work, let him not eat." This is just and right; and multitudes of Jews will kiss your hand if you will bestow Christian instruction on these terms. Believe me, nay, you know it yourself, such an institution would hold out no inducement to the hypocrite. You have too much acquaintance with the manners and modes of life peculiar to the Jews, to imagine that many of even the most destitute among them, would avail themselves of the offer, and submit to be so disciplined, unless they had, at least, such a wish for Christian intercourse and instruction, as it is the very object of our Society to promote, and as no Christian would venture to repress.

But I must go further; and state my conviction, that through the want of some such institution, a very great part of the labour of our missionaries is thrown away; and though I will not venture to say that the transient impression which they may make is altogether without consequence or value, yet I firmly believe that it frequently is transient and without effect, prin-

cipally because there is no way of following up any impression that may have been made. The harvest truly is great, and the labourers are few; and when you reflect on the extent of country which it is the duty of the missionaries to visit, as they have opportunity, it will be obvious that they cannot go frequently to the same place, or stay long in it at one time. This is particularly the case in this country, so full of Jews, and in which travelling is altogether impracticable during so great a part of the year. Now suppose an impression is made by the first short visit, is it not too likely to be effaced in the long interval that must elapse before a second? One of our missionaries told me, that on a late visit to a town, about eighty English miles from his station, he was particularly interested by a Jew who listened with great seriousness to his preaching, and appeared to be much impressed by it. Before the missionary left the place, the Jew said, "I believe you are right—I do not know—I cannot prove it—but I feel as if it must be so, because I feel that I need such a Saviour as you describe—but now you are going away, what shall I do to learn more? I will follow you to * * * *." "No," said the missionary, "You must not do that—you could not support yourself there, and we have no means of helping you."—"Oh! then," said the Jew, clasping his hands with strong emotion, "you should not have come here!—you should not have come here!—you have disquieted me very much, and I shall be distressed in all my business—you should not have come here!" Another of our missionaries informs me, that when he and one of his brethren visited L., a young Jew became convinced of the truth of Christianity. At length, he openly avowed his conviction, and informed the missionaries that, before he came to them, he had agreed not only with several Jews in that place, but with several others in a neighbouring town, to let them know his opinion on the subject; and that on his representation they would be ready to come for instruction. Could the missionaries encourage them to do this?

Of course they felt that they could not take upon themselves the responsibility of bringing these men from their homes, and from all means of support.

It may be said, that if a Jew is in earnest he will by some means or other make his way to the missionaries; but, as they are circumstanced, the journey which may probably be necessary for such a purpose, is more easily talked of than performed. You are aware that many towns in this kingdom are inhabited principally by Jews, and that in others the Jews form a considerable part of the population; and I believe there is but one town (except the capital) where there is a resident missionary. Now what is the state of those Jews, who are to travel either to that town or the capital, for Christian instruction? Allow me to lay before you the information which I obtained from a German who resides in a town containing about a thousand Jews, with whose circumstances he is well acquainted. "One sixth part may be said to live comfortably, or," he added, "what is there called *comfortably*, that is, in a very miserable state. Five-sixths, though with some shades of difference, are poor, frequently four families living in one room; sometimes a kind of platform erected in the room, and one family lying on it, while the other lies on the floor; the greater part wholly unable to procure any meat, and subsisting entirely on black bread, onions, and gruel. As a Jewish labourer cannot work on the days which are kept holy either by his own nation or by Christians, there are but about two hundred days in the year on which he can earn any thing. If he has constant health and full employment, he may, at the rate of a florin per day, obtain for his family an income amounting to almost five pounds per annum: I say, if he has constant health and full employment; because you may easily imagine that his mode of life is not conducive to health. In fact, a Christian labourer cannot only earn more because he can work more days, but he is preferred to the Jew, as being stronger and more fit for work, owing to his being able

to live on meat, which, (being rendered twice as dear by the peculiarities of his religion,) the Jew cannot think of purchasing." In a letter received from the same gentleman since I had the conversation with him, in which he gave me these particulars, he divides the Jews into five classes — "shopkeepers, tradesmen," (that is, journey-men mechanics,) "teachers, factors," (a name that sounds rather respectable in English, but which in this use of it, means a Jew who has in fact no business, and wanders about in hope of a job—if you want a lodging, or to buy a horse, or, in short, to buy or sell any thing, he will run over the town, and if he does your business, expects a small commission for his trouble,) "and day-labourers." "The *first class alone* has sufficient means to provide the *common necessaries* of life; (of course there are a few of these rich;) the others live in great distress and misery."

Now let us suppose, that out of the thousands of Jews thus circumstanced, some one is really impressed by reading a tract, or a Testament, or by a few words which a missionary may be able to address to him in passing through his town. Suppose him really anxious for further instruction. As the only chance of getting that, without which he feels that he cannot live in peace, he sets out for the capital. You will easily suppose that he has little or no money; but we will not suffer that to hinder him from setting out, or to stop him on the road. He is one of a people doomed to wander, and who certainly do contrive to make their way over the world under circumstances that would puzzle most Christian travellers. There is no doubt that somehow or other he will make his way to the capital. But he is a Jew and not a resident in the city; therefore, before he enters it, he must pay a florin, (about 6d.) and then take out a licence for the number of days, during which he intends to remain, and for each of those days he must pay twenty groschen (4d). Should he wish to remain longer he may renew his licence, but is considered as beginning afresh, and the first day, as before,

costs him a florin. These, indeed, do not seem large sums to us, but you will remember, that I am speaking of a man, who never in his life had so much as a florin a-day to maintain his family.

Now it is true, and very creditable to government here, that if a Jew comes for Christian instruction, this tax is not levied for six weeks; but who is to know that the Jew in question comes on that business? You will hardly expect the officer on duty at the gates to take his word for it. If he has a florin, therefore, he goes in; and if he has not he may stay out, until he can beg, borrow, earn, or steal one. I do not know by which of these ways he is likely to get it; but not to delay him, I will suppose (what is almost as probable as any of them,) that you happen to be going by just at the moment, and, that notwithstanding all you have heard about encouraging hypocrisy, you give him the florin. He enters the city, and finds his way to the missionaries. A certificate from them will remove all difficulties respecting the daily tax. But what are they to do? Are they to give certificates to every stranger who presents himself? Is it not obvious, that, if by just calling upon them, a country Jew could save twenty-seven florins which six weeks residence would cost him, they would see a great many on that business, who would never trouble them on any other? And how long do you think the Government would continue to the missionaries a privilege so indiscreetly used? Must they not wait at least until they see that the man is sincere, and is not professing to inquire about Christianity in order to save his money? And who is to pay the daily tax in the mean time? I am not, my dear Sir, going to draw upon you again for this purpose, though I should not much fear a refusal; but the knot is unworthy of such a solution. I can easily imagine what has repeatedly happened, though I feel something like shame in mentioning it. I will suppose, that the missionary, whom he happens to meet with, finds something in his countenance and his story that looks like truth; that, having been for years prac-

tised in suspicious inquiry, he traces the workings of a troubled mind in the Jew before him; and understands what the man himself does not feel very well able to express; he feels too the responsibility which lies upon him; and that (humanly speaking) the man's fate depends upon his decision; in short, though, as an agent of the Society, he can do nothing, he feels that, as a Christian, he cannot set him adrift; and that he must pay the expense of the experiment out of his own pocket.

Now, allow me here to say—(if it is a digression, it is a very pardonable one; and, having got the Jew so far, he can very well wait; indeed, the matter is so obvious, that I will not trouble you with any speculations about how he is to get employment in a strange place, where the business that brought him is such, that he dare not mix with his brethren. How he is to exist when his tax is remitted, unless it be upon the same charity which paid it until he had evidenced his sincerity, I am sure you must see this clearly enough without further detail:—) allow me then to say, that too much is extorted from our missionaries by this system; and that, by it, a burden is thrown upon them which they ought not to bear. Innumerable occasions arise in which they are put to expense; and I use the word “extorted,” because though they are willing enough to give, yet this system renders it scarcely a matter of choice, and I do not see how, as Christian men, they could avoid it. You and I might talk very soberly and prudently in London about holding out inducements to hypocrisy; we might shut our Bibles and swear upon them, that nothing should tempt us to give pecuniary aid to the Jews; and living there among Christians, and hearing only the praise of our own discretion, we should perhaps have little inducement to break our oath. But if we were for a time to change places with some of our missionaries, I doubt whether we should be able to stand our ground; I doubt whether we should be able to stand, day after day, before wretched, and, as we believed, sincere Jews, and talk to them on these points

as judiciously as we might to one another. I am confident, that if no better feeling should betray us into inconsistency, we could not, for very shame, meet them face to face, and tell them, that though we loved their nation, and would build them a synagogue, yet we could not give them one penny, whatever distress might overtake them in their search after truth, or advance one farthing to assist it;—in short, that after mature deliberation, we felt it necessary for the glory of God, for the salvation of their souls, and to prevent our good from being evil spoken of, thus virtually to shut them out from the means of grace, and the hope of glory.

I know, my dear Sir, that this is strong language, but I hope it is not intemperate; and really, the state of the case seems to me to call for it. You will be sure that I do not mean to reflect upon the London Society, or those who manage its affairs; and it will be a matter, not only of grief, but of surprise, if you should for one moment suspect me of any such intention. I know that the Society is bound by its constitution to confine itself to the spiritual instruction of the Jews; and the slightest deviation from the system which it now pursues, the appropriation of one farthing to any other object, even, though the Committee should consider it a collateral one, would be, in my opinion, a fraud upon the subscribers. But, whether the constitution of the Society is so perfect, that it cannot be changed for the better, or so immutable, that it cannot be changed at all; and in either of these cases, whether it is not the duty of Christians to provide some means of doing what that Society cannot do, are questions to which I anxiously beg your serious attention.

Let me now say a few words of what has been done here by way of trial. I will not now trouble you with particulars, because I believe that the details of the little Institution here, will have been published before this letter reaches England. It is sufficient for my purpose to state, that about two years ago, the missionaries felt the necessity of some such measure so strongly, that they resolved to make

the experiment on a small scale, and of course with funds wholly independent of the Society. Some proselytes, who had learned the art of bookbinding, were already arrived, and about the same time the missionaries received notice that the Society were about to send out fourteen thousand four hundred copies of different parts of the Scriptures in sheets. This gave an opportunity of trying, and pointed out the mode. The liberality of a family resident here, enabled them to take two little rooms, and procure such tools and furniture as were absolutely necessary to make a beginning. There have been at different times seventeen persons admitted, and there are now twelve in the Institution. It is not my purpose to trouble you with their individual histories, but there is one case which I must briefly state, because it bears directly upon more than one point to which I have adverted. You remember the story of the two Jews, who escaped from Berditchef, about six years ago. There was a third Jew, who meant to have accompanied them, but who was not so fortunate as to escape himself. He was seized by his brethren, and convicted of having aided the escape of the others, and intending to follow them.—Stripes, imprisonment, and excommunication did not indeed change his purpose, but they reduced him to a state of destitution in which it would have been almost impossible to have executed it, even if the jealous vigilance of his brethren had relaxed. In this state of outcast misery he lived for more than four years, resolved, though almost hopeless. When, however, this institution was first set on foot, it seemed to offer a refuge, and the missionaries could not but think of this steady sufferer; though it was certain that, even if he could elude the vigilance of his brethren, he had not the means of performing a journey of nearly four hundred English miles. Do I expose the indiscretion of the missionaries, when I say that they sent him money for his travelling expenses? Will they be condemned by a prudent public for this piece of indiscretion? If they are, they must seek consolation from

some other source; and I think they will find it not only in the motive which prompted the measure, but in the result of it. It was some months before he could avail himself of their assistance, but at length he escaped, and has been now nearly a twelve-month living under their eye—he has been one of the steadiest, and is now becoming one of the best workmen; and beside the gratitude and attachment to themselves, which seem to be habitual feelings of his mind, they have the higher satisfaction of believing that he is living in the fear of God, and making progress in the knowledge and grace of Christ. I might say nearly the same of the other proselytes. Two only, since the Institution was opened, have been dismissed for ill-conduct; and though the progress and conduct of some has been more gratifying than that of others, yet I feel fully authorized in saying, that the general conduct of the proselytes has been highly satisfactory to the missionaries, and such as to show, in a very clear light, the practicability and advantage of such an institution.

To avoid, however, being tedious, I will now just recapitulate the positive advantages which I think may be expected from such an institution, some of which I trust have appeared from what has already been said.

The benefits I apprehend are principally these:—

1. That many Jews would gladly obtain Christian instruction if they had the prospect of obtaining a *bare subsistence* while receiving it, who are deterred from *making any application for it*, because they know that *any intercourse* with Christians would probably be followed by the loss of *all means of supporting life*. How many such persons there are, of course, the very circumstances of the case preclude us from knowing; but we have sufficient means of ascertaining that there are very many; and every now and then we find them breaking through all difficulties, as I have already shewn by more than one instance, and more are well known to you. In fact, since I began to write on this sheet of paper, two Jews have arrived from Russia,

giving notice that eighteen more are following. What is to be done with them I know not; but I confess I am alarmed when I think of the responsibility we are taking upon us. By God's blessing we have kindled a spirit among the Jews which is now setting them in motion, and I grieve to think that, should these men come, our missionaries, after fulfilling their spiritual function, can only say, "Be you warmed—be ye clothed," and turn them into the street. I pray God that they may not shake off the dust from their feet as a testimony against us. I have, however, been rather led aside by this new occurrence; for my purpose is to speak of those who are *virtually excluded from spiritual instruction by this system*. These Russians have broken through all difficulties, but we are not to expect, even in every *sincere* enquirer, the faith and fortitude of a martyr. I am not speaking of those who fear to profess what they believe, and whose cowardice is sin, but of those who are afraid to enquire about that which they wish to understand. Indeed, I may truly say, that the day of trial to a Jew is, not the day of his baptism, but the day when he makes up his mind to apply to the missionaries; and if, during the course of instruction, he is to be hourly exposed to all that love and hatred can do to turn him from his purpose, is it strange that he should shrink from the trial, or fall under it? I believe I do not exaggerate when I say, that *ten times* as many Jews would come to our missionaries for instruction, if they knew that they could shelter themselves from their friends and their enemies, during the experiment. Let me ask the prudent Christian, whether it is from his knowledge of human nature in general, or judging only from the feelings of his own heart, that he expects every man who is sincere, to be able to withstand the prospect of utter destitution, the persecution of his nation, and the seductions of affection? Whether he supposes a Jew to be wholly insensible; and if not, what right he has to appoint him this bitter trial, before he will vouchsafe to him even spiritual instruction? I say no

thing of stripes, and imprisonment, and excommunication; I will not talk of the confiscation of his property—but why must the wretched man, brought up with all the sensibilities of a child-like and warm-hearted nature, live day after day in the midst of his family, to mark every step of the progress by which tender and passionate love is changed into bitter and unrelenting hatred—why must he be always present to excite and to witness all the tears that must fall, all the alternations of passion, and grief, and tenderness, that must take place, before the mother that bare him is wrought up to curse him, and cast him off, and his own little ones have learned to repeat the execration?

You know, my dear Sir, that I do not exaggerate the trial which many a Jew has had, and would have, to undergo; and need I say that it is one to which no man has a right to subject another? Are we not binding on them a burden, which neither we nor our fathers could have borne? Have we a right even to require that a man should give up all means of procuring a livelihood before he receives Christian instruction? and can we wonder that the fear of starvation prevents many a man from enquiry? A missionary lately informed me, that at one of our stations, some years ago, ten Jews, chiefly teachers, came for a considerable time for enquiry and discussion. They seemed in earnest, yet gradually fell away and came no more. One of them, whom he met a short time afterwards, said, "When we had been with you we used to talk much among ourselves, and always came to this conclusion, 'bread and water, and Christianity.'" But where to get bread and water, if they embraced Christianity, of course they knew not; and at length they resolved to enquire no further into a matter on which their judgments were already convinced, and on which their consciences began to be uneasy. Very lately, however, the same missionary met one of these men, and reminded him of the subject which they used to discuss together. "Yes," he replied, "but I cannot talk about that now; I endeavour to

keep it out of my thoughts, for it only troubles me. If, in case of my embracing Christianity, I could get any employment by which I might earn two florins (about one shilling) a-day, I should be content; but as it is, I should lose all means of support—and there is no use of talking about it; it only unsettles my mind, and makes me unhappy.”

I have dwelt the longer on this point, because it is the most important. I will now very briefly state the other advantages which I should expect to arise from the Institution, and which seem to be so obvious as to require only to be mentioned.

2. In such a place of security, a Jew could more calmly reflect on the instruction which he receives. Suppose (though it is obvious how improbable it is,) that a missionary could devote an hour every day to his instruction, how much of the effect is likely to be lost if the rest of the day is to be passed in listening to the sophistry of his brethren, and he is to return each time to his instructor fresh charged with new doubts, and difficulties, and cavils, until his head is puzzled, and his time wasted, with carrying backwards and forwards between the missionary and the rabbi, a load of Talmudical rubbish, which he never pretended to understand himself.

3. The advantage which it would afford the missionaries is unspeakable. Not only would it gather the learners round them, and enable them to instruct all of them at once; but being always at hand, they would be able to give them “line upon line, and precept upon precept.” They could do this at any and at all times, with the variety which circumstances would suggest; and, moreover, with such a knowledge of individual character as it is impossible for them to obtain under present circumstances.

4. Enquirers thus living together, would have the advantage of association among themselves, which I apprehend would be no small benefit. But, a benefit incalculably greater, would be their thus becoming a part of a Christian family—having, as they now have at the Institution, family

prayers in the morning and evening, and thus being provided with means of grace, of which they are now, of course, wholly destitute. This indeed is a circumstance which strongly impresses the Jews, who have a very low idea of the state of religion among Christians. A respectable Jew who was passing through this place a week ago, was brought by a Jew who knows the missionaries, (and who, by the way, acts almost as a sort of missionary among his brethren, having been for several years convinced, but afraid to declare himself, lest he should be starved,*) to the service at the Missionary House. He seemed much surprised, and when it was over came up to one of the missionaries, and said, “Do you say grace too?” “Yes.”—“Indeed!” And his wonder was redoubled. Beside this, however, the benefit of Christian domestication is obvious to all who have any acquaintance with the education and habits of the Jews.

5. Such an institution would form (I may say that, on its present small scale, it has been found to form,) a test of sincerity. Those who come from mere curiosity, or to show their learning, will not submit to such a course of regular work and domestic discipline.

* It occurs to me that it may be asked, “Why cannot a Jew gain his bread after he has become a Christian, in the same way that he did before?” The answer is, that many of them have had means of subsistence which, from the very nature of things, must cease on their becoming Christians. One perhaps has been a singer in the synagogue; another, a teacher of the Talmud; a third, a slaughterer; (which, from the Talmudical learning and precision which is required, is reckoned among the learned professions;) a fourth, a marschalik, (whose business it is to attend festive meetings, particularly weddings, and make sport for the company;) a fifth, a circumciser; a sixth, (one of the class likely to furnish the greatest number of proselytes,) a student of the Talmud, and so on. How are such persons to gain an honest livelihood when they become Christians?

6. Among the persons admitted, it is almost certain that some would be found capable of teaching their brethren, and thus the Institution would become a most valuable seminary for catechists and assistant missionaries. How desirable it is to obtain such agents I need not say; yet how to obtain men whom we can trust, until we have some such means of studying their character, it is not easy to say. Some indeed we have, who are labouring with zeal, ability, and success, and who had evidenced their sincerity by enduring such sufferings as we have no right to inflict upon men in order to try whether they are fit for our purpose. But these things happen seldom, and while the harvest is abundantly great, the labourers are lamentably few.

Such, my dear Sir, is my view of the benefits likely to arise from such an Institution; and I think it will be obvious that I am not proposing a scheme for the *temporal*, but the *spiritual* benefit of the Jews. This view has so strongly impressed my own mind, that after seeing the miserable, inadequate, and now over-crammed tenement of seven pounds a-year rent, in which the proselytes work and sleep, I have agreed, in case the missionaries can obtain more suitable premises, and find fit persons to give technical instruction, and manage the temporal concerns of the Institution, to make myself responsible for the expenses of two years, by way of trial. In doing this, of course I rely on the assistance of friends in England, and I hope and believe that we shall have no reason to regret the experiment, but that the result will be such as will make us anxious to perpetuate and extend the Institution. In the mean time, I am not much alarmed at the responsibility which I have incurred, and cannot help feeling some confidence that this appeal, which aims

only at a simple statement of facts, will enable me to fulfil my engagement. I beg you, however, to believe me when I say, that in addressing it to you, I have no special design upon your purse. I can truly say, that there are few persons whose pocket I should be more unwilling to pick, because I should never know whom I was robbing, and could only be certain that it was not yourself. I address it to you as a warm, steady, and well-informed friend of the London Society—as the advocate of the late Institution at Dusselthal, the recent annihilation of which has left the Jews wholly without an asylum—and for some other reasons well enough understood by your friends, but which I doubt whether you would be equally able to comprehend. I have already, in the course of this letter, drawn upon you, without advice, for one florin, and I shall be content with another, if that is considered as “carrying costs,” and shewing your verdict in my favour. Indeed, when I began, I had no other idea than that of sending you a private letter by the post, and requesting you, if you saw fit, to communicate it to others. But it has grown to such a length, that I know not how to ask you to read it yourself, or to inflict it upon your friends in my hand-writing. I shall therefore order it to be printed; and as this will render it necessary to mention where subscriptions will be received, (and I cannot take the liberty of using your name, though I meant to have asked that favour,) I will request that contributions may be sent to J. G. Barker, Esq., 10, Wardrobe Place, Doctors’ Commons, stating that they are “for the Warsaw Institution.”

I am, my dear Sir,
With sincere and affectionate respect,
Yours, very faithfully,
S. R. MAITLAND.

NOTICE OF NEW PUBLICATIONS.

EMMA DE LISSAU. *A Narrative of striking Vicissitudes and peculiar Trials.* By the Author of "Sophia de Lissau," &c. 2 vols.

STRIKING and peculiar, indeed! so much so, that had we not some reasonable ground to believe there is truth in them, we should have set this production down as belonging to the class of what, with some inconsistency, are called religious fictions. We are assured, however, from authority which we cannot disbelieve, that the events related in these volumes, however they may occasionally be tinged with artificial colouring, are in themselves sober realities, that have actually occurred in the life and experience of the author who narrates them. They are written by a converted Jewess, and give an affecting detail of the bitter persecutions she has undergone for the truth's sake. Christians in general have little idea, perhaps, of the rancorous enmity which still rankles in the bosoms of bigotted Jews against the Nazarenes, and consequently have not their sympathies sufficiently awake to the trials, which those Israelites have to endure, who are, through Divine grace, brought to the knowledge of Him who is the way, the truth and the life. In this view, we consider these volumes, as likely to be exceedingly useful. Some of the characters are of so uncommon a kind, that did we not (as we before said,) know that they are drawn from life, we should have doubted their existence. The amiable candor and benevolence of the

father of Emma, and the savage ferocity of her mother, are equally extraordinary. Many of the rites and ceremonies of the modern Jews are described in an interesting manner in this work, and with these, Christians, in general, are but little acquainted. There are also some just and touching observations on the persecutions which have been inflicted on the Jewish nation in times past, by persons calling themselves Christians. We will present our readers with an extract from the second volume, in reference to this subject.

On Emma's return, she was introduced to a friend and countryman of De Lissau's, who was come, at his particular invitation, to spend a short time beneath his hospitable roof, ere he returned to his native Poland. Rabbi Selig was a man of learning, deeply versed in Cabalistic mysteries, and devoted to the Jewish faith. But he was polished, affable, and as liberal minded as a *devout Jew could be*, whose creed is an exclusive one. His venerable appearance, for he had numbered seventy-four years, gave weight to all he said, and the silver locks that shaded his brow, recalled to Emma's mind Eleazar De Lissau, of whom Rabbi Selig, who had known and corresponded with him, spoke with respectful affection.

Emma made a favourable impression on her father's guest, who instead of viewing her with that reprobation, she had been accustomed to experience, from the friends of her late mother, felt a peculiar interest in her, which he assured Wertheim he could neither explain nor resist, and with which was mingled a commiseration the most tender. His manner of addressing her was that of an affectionate father, and he delighted to induce her to impart freely to him her religious

views. At such times, he would (unlike Wertheim,) listen to her with deep attention, and in his answers, though he conscientiously maintained the opinions he believed to be true, and infallible, he never forgot the courtesy due to her sex and station. Nor was this all. He frequently allowed weight to many of her observations, and though consistent in his opposition to Gospel truth, was very far from condemning her opinions indiscriminately, and in the sweeping manner Wertheim was accustomed to do. Emma, therefore, enjoyed his society, and felt a sentiment of regret, as the time of his departure drew near. The evening immediately preceding it, was devoted to conversation highly interesting. Rabbi Selig detailed many hardships endured by the Jews on the Continent, particularly in Roman Catholic districts. In some places, Jews were not allowed to reside. In others, they might only trade during the day, but dare not sleep within the gates: subjected to a degrading tax, and heavy imposts; despised, rejected, and oppressed, even in parts where the light of the reformation had spread its beneficial influence, though the Jew was excluded from receiving the practical effect of that divine principle, inculcated by Paul in so emphatic a manner, 1 Cor. xiii.

"No wonder then," added Rabbi Selig, "that in addition to the already invincible barrier which Judaism opposes to Christianity, oppression and injustice have raised another formidable fence.—Nazarenes adopt our Scriptures,—trace the pedigree of their God to the House of David,—use the divine songs of the inspired Prince in their worship,—and declare, that *their* religion is founded on *our's*,—nay, is the very fulfilment of all the types of our august worship, yet deride, hate, and oppress us! What can the most liberal minded among us think of a religion producing *such* fruits?"

Emma, to whom the Rabbi had more particularly addressed the latter part of his discourse, was about to reply, but was prevented by the eagerness of Wertheim, to add his approv-

ing testimony to that of Rabbi Selig, in confirmation of the oppressed state of the Jews of that day, in every country but England, which he asserted, owed its national prosperity to its generous toleration of that persecuted people. He then related an injury, *he* had received from a religious community, near which he then resided, and his auditors, including Emma, heard the tale with sympathy for the narrator, and indignation against those who had oppressed him, under the cloak of zeal for the cause of Christ.

"My father, (may his soul rest in peace!) died in the city of Berlin," said Wertheim, "myself and a twin brother and sister, then very young, constituted the whole family of my surviving parent. Deeply affected by the loss of her husband, she quitted Prussia, and returned to Posen, of which she was a native. Her father had been presiding Rabbi there, and her only brother then filled his father's high situation, and was in great repute among his nation. Under his tuition, I acquired the little knowledge I possess, and his daughter, in process of time, became my wife. My mother and the beloved twins continued to reside with us. The Most High had withheld from us the blessing of children, and my wife considered Josiah and Ella as her own. Every day witnessed the increase of her attachment to the promising children, and never was home more happy than mine. The demise of my honoured father-in-law, (peace to his holy memory!) was the only grief we had experienced, and I felt an inward sensation of indefinable dread, as I contemplated the perfect felicity we enjoyed; for I well knew such was not the common lot of mortality. Alas! I had but too soon a practical proof of the transient nature of all earthly happiness. But the lesson was a terrible one!—The very recapitulation of it unnerves me."—Wertheim here paused a few minutes, to recover himself, then proceeded, though in accents faltering from agitation,—“Near our residence on the skirts of a wood, was a Roman Catholic convent. Josiah and Ella

used to wander together near its precincts. They were a lovely pair, artless, happy, and engaging, and had just attained their fourteenth year. The freshness of youth and health, gave a delicate glow to their sweet features, and their dispositions were all I could wish. The wily Nazarenes noticed my blooming treasures, won upon them by little attentions which gave us no uneasiness, and finally succeeded in inveigling them away. The nature of their destiny, from that time, is unknown to me. In the distraction of the moment I applied to the magistracy, and was not only heard with compassion, but received an immediate order for their restoration. Alas! it was too late. The false fathers had baptized my beloved babes (for such they were in understanding,) and as they were now received into the bosom of the church, their Jewish relatives had no longer any claim on them! I carried my wrongs to the foot of the throne, but could find no redress where ecclesiastical power predominated, and returned to my sad home, with an heart, O how desolate! But my cup was not yet full. The beloved wife of my bosom, my Miriam, drooped from the moment of our affecting deprivation, and very soon I saw this victim of Nazarene cruelty and oppression, deposited by the side of her departed father. I will only add that *my* honoured mother sunk under the accumu-

lated trial, and declared, with her dying breath, that the abduction of her children, and the loss of Miriam, had brought her grey hairs in sorrow to the grave. I spared neither money, intreaties, nor even stratagem, to learn the destination of Josiah and Ella, but in vain. I travelled to dissipate the anguish of my heart, and have gratefully to add, that in the house of my respected and esteemed friend and patron, I have experienced all the alleviation and kindness I could expect or desire."

On the whole, the work is written in a pleasing style, and we think it well worthy of a perusal. Its tendency is good, as it shews the power of Divine grace to support the weakest Christian under the assaults of the fiercest persecutions.

We would, however, except from our commendation the 9th chapter of the second volume, which contains anecdotes connected with the embassy of Lord Whitworth to France during the Consulate of Napoleon Bonaparte, and which not only appears to us to be written in a different spirit from the rest of the work, but to be here altogether out of place.

PROCEEDINGS OF THE LONDON SOCIETY.

POLAND.

LETTER FROM REV. L. HOFF.

Mr. Hoff, in a letter dated Warsaw, 13th February, in the present year, sends an account of the baptism of three Jewish proselytes: to which he subjoins a short biographical account of each. He observes, that but for the institution lately established at Warsaw,

to which he has already called the attention of our readers, these three proselytes would have found great difficulty in obtaining Christian instruction, and Christian baptism. And that unless the institution could have been opened to two of them as a place of refuge after baptism, they would have been placed in a most miserable condition for want of even the necessities of life.

Baptism of three Proselytes.

The baptism took place at the afternoon service, on Sunday the 10th February, and the service was for this purpose shortened on account of the exceedingly cold weather. After some verses had been sung from the hymn, "I am baptized in thy name," brother Wendt ascended the pulpit, invoked the Divine blessing, and preached from Zech. xiii. 1.; showing, first, the signification, and, secondly, the fulfilment of the prophecy; with especial application of it to the present three candidates for baptism; and he concluded with prayer. Whilst another verse was singing, Mr. Hoff went to the altar, and the proselytes also drew near. After a short address to the numerous congregation, consisting of Christians and Jews, he read the biographies, which follow, and then addressed the proselytes, and questioned them on the fundamental points of the Christian faith, and concluded with prayer. Brother Becker then administered the sacrament of baptism, and we afterwards prayed for them by the imposition of hands. Brother Becker then finally addressed the congregation in behalf of these our new Christian brethren, and pronounced the blessing over them. Our solemn rite was concluded by singing the last verse of the hymn already mentioned.

May God the Father, Son, and Holy Ghost, preserve these proselytes unto eternal life. Amen.

Biographical Memoirs.—J. F. Rosenfeldt.

Asriel, now Friederich Johann Rosenfeldt, twenty-two years of age, was born in Ostrow, in Russia. His mother died when he was but six years old. His father, a tradesman, having sustained losses in his business, gave up trade, and rented a farm, not long after the death of his wife; and thus he went into the country with his children, and a teacher for his two sons. When Asriel was eight years old, an uncle of his visited his father, and prevailed on the latter to give up Asriel to him, promising to have him educated.

Asriel consented to this proposal, quitted his father's house, and went with his uncle to Berditzew. The uncle took care to have him taught the Jewish knowledge of the Bible, and also the Talmud. The Prophets attracted his attention more than the other books, though he could not ascertain the meaning and fulfilment of the prophecies. In the neighbourhood lived a Jew, who afterwards made a public profession of Christianity, and whom Asriel used to visit; this man took occasion to remove his prejudices against the Christian religion, by showing him that it is in fact very different from what the Jews represent it; and he showed him at length the New Testament in Hebrew. Asriel being desirous to read it, got it from his neighbour under the promise that he would read it in secret, and not denounce the owner of the book. He read it during the night, as the most convenient time for the perusal of it. Having read it one night until two o'clock in the morning, he fell asleep; he neglected the morning prayer in the synagogue, and went to school when he awoke. His uncle inquired the reason he had not attended the morning service, and learned from an aged aunt that he had been reading during the night. This information occasioned his uncle to search for the book, which his nephew had read with so much eagerness, and he found the New Testament. But the book being as yet entirely unknown to him, especially as he understood very little of the Hebrew, he wrote down the title of the book, went to the school, where Asriel was pursuing his studies, and asked the schoolmaster for information concerning it; the latter gave him a very bad account of it, and both of them rebuked Asriel for reading it. He, however, made haste to secure the book, and to restore it to its owner. As he had then completed the fourteenth year of his age: he was soon after, *nolens volens*, given in marriage by his uncle.* After his mar-

* The manner in which the greater part of the Russian and Polish Jews give their children in marriage, is rather a trade than a marriage. The parents

riage he left Berditezew, and went to Solawate, the place where the parents of his wife lived, as according to the general Jewish custom, they provide for the son-in-law for such a period, as both parties agree upon before the marriage. He there continued his study of the Bible, particularly of the Prophets. After this, he was induced by his brother-in-law to take a partnership in a farm, and he then neglected his study, and his impression as to spiritual things was weakened. At length he lost his money in business, and this obliged him to return to his uncle at Berditezew for support. The uncle then employed him in his mercantile business as a clerk; and then he gained time and leisure for study, and formed an acquaintance with some Israelites who were inquiring after the truth as it is in Jesus Christ, and who were hated and persecuted for so doing. By the instrumentality of these his friends, he was led into the truth of the Gospel. One of them, Schottlaender, the companion of his after sufferings, and of his present joy, procured him a copy of the New Testament, which he studied again. But as soon as his intercourse with his friends, who were already known, and treated as heretics, became public, he had to partake of their lot, namely, to suffer with them. However, he would not give them up, and therefore his persecutions increased; even his uncle became his enemy, and would no longer employ him in his business, and thus he was obliged to leave Berditezew and return to Solawate. Be-

agree on the bargain, and the children, in most cases, yet in their infancy, are only to consent, even if the future husband never saw his future wife before. Thus an acquaintance of mine told me, that when he was yet a little boy, his father one night returned home, and giving him a piece of gingerbread, told him, that he had to inform him of his being now a bridegroom. No wonder, that the piece of gingerbread had more interest for the son, than the proposed marriage. This mode of marrying contributes much to the misery of the poor Jews in many respects.

fore his departure from Berditezew, he resolved to accompany Schottlaender on his long-intended emigration, as the only means of getting further information about Christianity, and of making a public profession of it. After a short stay with his wife's parents, he was prevailed upon by his relations to become a clerk in the post-office at Saslaw, which a Jew rented. Asriel went there, and attended his business to the satisfaction of his master; but his spiritual concerns came more and more in conflict with his temporal ones, and he felt himself very unhappy. He was comforted, however, by the arrival of the former neighbour of his uncle, the very man by whom he had received the first true knowledge of Christianity, and who had now professed it publicly for several years. This man stayed nearly a month at Saslaw, on business, during which time Asriel read the Russian New Testament, which he borrowed from him. When this man went away, he conveyed a letter from Asriel to his friends at Berditezew, which was of great service to him and his friends, as they could not write to each other without fear of new persecutions. Some time after, Asriel was obliged to go to Berditezew for an official document. He was treated by the Jews there as an outcast; even his uncle would not allow him to stay in his house, and caused him much difficulty in obtaining the paper wanted. He thus was detained for nearly a month at Berditezew. At length the paper was given him. This new experience had determined him to depart to Warsaw for the sake of the Gospel. He got a passport, and departed with Schottlaender, and they found out a Jewish carrier from Warsaw, and agreed with him for the journey. When they had reached Szudnow, the place where brother Goldenberg formerly resided, they made inquiry for Goldenberg's family, as they had been requested to do so. The carrier was thereby induced to ask the Jewish landlord some questions about the person, whom his passengers inquired after. The landlord answered, "There are wicked people in the world, and David Goldenberg, the

person in question, who went to Berlin and received baptism, is one of them." When the carrier heard this news, he hastened away, and left his passengers behind. The two poor wanderers being thus made known as friends of the Christian religion, were obliged to pursue their journey on foot. However, they met with a peasant, who agreed to take them as far as Saslaw. But here they could not find any immediate opportunity of pursuing their journey, and they were obliged to separate; Schottlaender pursued his journey alone, and Asriel returned to his master at the post-office. The master rejoiced at Asriel's return, and after a short time gave him permission to visit his father at Ostrow. When he arrived there his father was not at home, but he met with a favourable opportunity for going to Warsaw, where he arrived in September last. He was received into the institution, as he had given proof of the purity of his motives, by exchanging a good situation in life for an inferior one. He is now learning bookbinding, but it might be wished that a better situation could be found for him. He behaves well, is very diligent, following up his religious, and other instructions. May his heavenly Father bless him, and guide him into all truth!

G. N. Schottlaender.

Leib, now Godfried Newmann Schottlaender, twenty-seven years of age, is the companion of Asriel, now F. J. Rosenfeldt, as already mentioned. He was born at Berditezew, in Russia, where he lived the greater part of his life. His parents adhered strictly to the precepts and traditions of the Rabbins, and took care that their son Leib was taught to do the same from his very childhood. His father had him married when he was fifteen years of age, though this marriage was against his own inclination. A year after his marriage, his father sent him to a Jewish merchant, that he might learn the mercantile business. In this his situation he became acquainted with two young Israelites,

who were inquiring after the truth,* though they knew not yet how to find it. By intercourse with these friends, his blind belief in the infallibility of the Rabbins was shaken, and his narrow mind opened for the reception of truth. His spiritual life, as well as that of his friends, however, acquired a determined direction, through the instrumentality of two missionaries, Betzner and Saltet, who visited Berditezew in the year 1821. Their conversation, proofs, and exhortations, as well as the books which they left behind for the use of these inquirers, made them acquainted with Christianity. Leib united with his friends in adherence to the Gospel. His sentiments soon became manifest, and he was hated for them; yet he found consolation through his friends, who suffered in the same cause, and in following the advice of the missionaries, viz. in prayer and reading the Word of God. The situation of these friends of truth, became, however, more perplexed, though they were strengthened by the arrival of another missionary, Mr. Moritz. They at length had no choice, but either to deny the truth, or to sacrifice every inferior object to it; and preferring the latter, four of them resolved to depart and seek a place of refuge, where they could make a public profession of their convictions. Miersohn and Leib Schottlaender were two of them. The former proceeded on his journey, though with much difficulty, but the latter was detained, and brought back by his father to Berditezew. From this time

* One of these young men, Miersohn, was enabled, after many difficulties, to profess his belief in Christ publicly, several years ago; the other, Ettinsohn, a teacher, still suffers, alas! much, from his blind brethren at Berditezew. He is marked and treated as a heretic, the consequence of which is, that the greater part of his pupils have been taken from him; and that parents have been prohibited sending their children to his school, though his ability as a teacher is acknowledged. He lives therefore in great distress. May the Lord Jesus be his strength and refuge!

his sufferings increased much. He was reviled and ill-treated on account of his own attempt, and Miersohn's departure also, as he had facilitated it. Stripes, excommunication, and many other hardships he had to endure; but his greatest affliction consisted in his separation from Miersohn, who had been used formerly to shew him much brotherly kindness in his lamentable condition. The afflictions which he had to endure increased to such a degree, that he at last became dangerously ill. His sickness continued for a month, and he expected he should die. But, he observes, "it was in the counsel of God, that my health should be restored, and that I should still become more purified for his kingdom." When his health was restored, he was accused by the Jews falsely, but the Lord made manifest his innocence, and the false witness did not prevail. Persecution, however, still continued. Yet, as he remarks, "the merciful God strengthened him by the reading of the New Testament," so that he regarded not the afflictions, but only endeavoured to become a member of the Christian church. His faith acquired new strength by his conversation with two other missionaries (M'Caul and Hoff,) who visited Berditezew in the year 1824. They recommended him to pray for Divine grace, and to wait for the Lord's due time, in which the Lord surely would redeem him, if he continued to be faithful. The following year his father died; this and other events enabled him last year to realise his resolution, namely, to come hither. What happened on his journey, as far as Saslaw, has been mentioned already in the biography of Rosenfeldt. In Saslaw they were obliged to separate as mentioned before. Schottlaender had no choice, but to pursue his journey on foot; and not travelling the high road, he had to pass through about seventy English miles of forest, between Saslaw and Ostrow. Being unaccustomed to so extended a journey, he wandered alone in the forest all the day, having scarcely any means of allaying his thirst, which the exceed-

ingly hot weather, added to his fatigue, made most distressing. From Saslaw he reached Ostrow much fatigued, and there he found a carrier who took him to Warsaw. The distance from Berditezew to Warsaw is about four hundred English miles. Our institution was opened to him as an hiding-place. He gave proofs of his sincerity during the time he remained, and he had the gratification to be attended by his friend Miersohn, as one of the god-fathers at his baptism. May the Lord his Redeemer, who in his dealing with him hath shown that He is wonderful in counsel, and excellent in working, guide him further unto everlasting life, and the bliss connected with it!

M. N. Briskowski.

Markus," now Martin Godfried Briskowski, nineteen years of age, a native of Lubraniec in Poland, received a liberal education from his parents; they sent him to a Christian school for instruction. When he was twelve years old, he went to Germany, and found means of subsistence first at Schildberg, and afterwards at Glogau, in the house of a Jewish merchant, for several years. His master at Glogau went to Hamburg, and he accompanied him there. When at Hamburg, a Jewish chanter persuaded Markus to accompany him on his way to Poland. He agreed, and separated from his master, who in vain intreated him not to leave him. Markus then accompanied the chanter through a part of Germany, but he had soon reason to be dissatisfied with his new situation. He therefore left his companion, and travelled alone for some time, hoping to find employment; but not succeeding, he was obliged to return to his parents. After staying at home for some time, his father procured employment for him in the house of a Jewish merchant at Isbice, two German miles from Lubraniec. He received his first impression of the truth of Christianity through the missionaries Becker and Reichardt some years ago. Through them, and the books he received, he was led to em-

in the morning, I arrived at Luppe at nine in the evening. As I entered the traveller's room, a Polish Jew, whom I happened to know, welcomed me kindly, and inquired if I intended to go to Leipsig for the purpose of conversing with the Jews respecting the Messiah. I replied in the affirmative, and added, that I felt myself constrained to point out the way of life to them, and to pray that the God of our fathers may soon fulfil his gracious promises to them, enlighten them with the light of his truth, and save them.

The following dialogue then took place:—

He. You are undoubtedly a Jew still in your heart, since you love us so much, and are unable to keep away from us?

I. Not in my heart only, but outwardly, if you mean such a Jew as Abraham, Isaac, and Jacob, who were justified by faith.

He. But our forefathers were not baptized?

I. Through baptism I have entered into the new covenant, which God promised by Jeremiah xxxi. 31., and established the same through Messiah.

At this moment three other Polish Jews entered to hear the conversation; other persons also pressed in, so that I was obliged to break off the conversation. Immediately, however, I procured a private room, into which I invited the Jews, who accepted the invitation most cheerfully. I prayed for them, and gained their confidence, so that they received the word with all readiness. Our conversation lasted from ten o'clock till two in the morning. I endeavoured to point out to them how they had long lain under the curse; that the Lord was about to have compassion on them, and to fulfil his promises made to them. I shewed them the vanity of their formal prayers, their fastings, their almsgivings; and how the merits of Messiah only could prevail with God. I then pointed out to them the signs of the times when the Messiah was to appear, and how all the predictions respecting him were fulfilled in Jesus of Nazareth. The disposition

with which they attended to the things spoken, induces me to hope that the word will not be without effect.

His arrival at Leipsig, with the immediate result.

This afternoon I arrived here quite well, and wishing, without loss of time, to scatter the seed of the word of the Gospel amongst my benighted brethren, I went out into the street to cast my net.

Having arrived at the Brühl, the usual rendezvous of the Jews, I heard many of them uttering those names which they are accustomed to apply by way of reproach to baptized Jews: such as *Meshumed*, *Epicurus*, *Copher beickat*, &c. Every where they seemed to shun me. At length I placed myself at the gate of an inn, and by degrees they came round me. A young Polander began to attack me with some violence. He inquired whether I was come to mislead the Jews, by persuading them that the Talui (the crucified) was the Messiah?

I. Have you heard me persuading them?

He. No, I have heard nothing about it, nor will I.

I. How then can you call me a misleader, if you have not heard what I have said?

He. I will take care not to hear anything that a Meshumed says.

I. If I am in error, it is your duty, and that of every Jew, to convince me scripturally of my error, and if any one should succeed to overrule the reasons which have induced me to embrace Christianity, then will I place myself in sackcloth and ashes at the entrance of the synagogue, and undergo every kind of penance that can be imposed upon me; but, on the other hand, should I convince you, that you are in the wrong, and are going in the way that leads to everlasting damnation, you must acknowledge yourself vanquished, and that the name *deceiver* belongs not to me, but to yourself.

Upon this some present said to him, "If you do not accept of this challenge, we must conclude that your antagonist

is right and yourself wrong; open thy mouth then, and return an appropriate answer." He then drew near, and endeavoured to drive away the Jews by force; but they resisted, and said, let us first hear your reply: hereupon he said, "so you shall," and then laid violently hold upon me, but he soon left me and ran off.

While some present censured the conduct of this person, others said, "This treatment is not wholly unmerited on your part, for you have become an apostate, and have drawn upon yourself the curse of your people?"

I replied, "Can he be called an apostate from the Jewish religion, who believes in that Messiah of whom Moses and the prophets did write? And as to the curses of the people, 'the curse causeless, shall not come,' and God's blessing destroys man's curse."

He. We will believe in the Messiah if he comes and delivers us from our captivity; but you believe in a Messiah who was killed.

I. He was killed indeed, but that was agreeable to the Scripture, for it is said in Isa. liii. "He was taken from prison and from judgment." "He was cut off out of the land of the living, and for the transgression of my people was he stricken."

He. But how can you, being born a Jew, and educated a Talmudist, worship a man, supposing that even that man had risen from the dead?

Hereupon I took out my Hebrew Bible, and showed from Psa. ii. Isa. ix. 5, 6, and Jer. xxiii. 6, that the Messiah is the Son of God, yea, Jehovah himself, to whom belong praise and worship equal with the Father from eternity to eternity. I continued then to quote from Hag. ii. 7, 8. Zech. ix. 9. Mal. iii. 1. Isa. liii. 10. xliii. 21, 28, to shew that Messiah was to appear during the standing of the second temple; that he was to enter Jerusalem poor indeed, yet as a king, a deliverer, a Saviour, and to suffer death to make atonement for our sins. After this they seemed disposed to meditate, and thus I hope our conversation, which lasted two hours, will be

found, eventually, not to have been in vain. It commenced in anger, but ended in peace. When Satan is vexed, it is because his kingdom is shaken, and that of Jesus Christ established.

That the Jewish people should remain in ignorance of the truth, and confirmed in their prejudices, cannot be wondered at, if the following statement of fact be a specimen of the kind of instruction generally afforded them. Mr. Goldberg says:—

May 3.—Being the Sabbath day, I went into the temple of the Reformed Jews, where I heard the preacher most shamefully pervert that excellent passage in Hos. x. 12, "Sow to yourselves in righteousness," &c. He observed, that every man was naturally anxious to improve his condition in this world; that this brought a great part of his auditory to the town where they then were, and that as this principle gives activity to genius, it follows that it must be a divine incitement! He then put the following question, "What must be done on our part for the temporal improvement of Israel?" And added, "The text furnishes the answer, 'Sow righteousness, reap kindness.'" He then, at great length, gave his explanation of "Break up your fallow ground," &c. Here he laboured to impress upon them the necessity of discarding their nationality, to which they had hitherto so obstinately clung, and of conforming more to the fashion of the several nations amongst whom they might happen to dwell; with which he combined, "For it is time to seek the Lord." Although the latter part was by far the most important portion of his text, yet he handled it so slightly, that one could easily conclude that he had the worldly improvement of Israel, more than their eternal interest, at heart.

In the afternoon I visited, in company with C. Michel, the Moldau Jews, where we found Rabbies Lippman and Mendel. Rabbi Dob was lodging in this fair separate from the others; Rabbi Lippman received us kindly,

and offered us some wine; the conversation turned upon the Messiah; he said, "I spoke with my Rabbi at home concerning the Messiah, and he assured me, that the Messiah will come in about thirteen years without fail."

I. That is a manœuvre of the Rabbi, in order to keep you back from inquiry; has he shewn you his authority for the assertion, in the Scriptures?

He. No; but he says, God has revealed it to him.

I. Dear friend, I beg you will not suffer yourself to be deceived any longer. Open your eyes, and make use of your understanding, which God has given to you; will you rather believe your human Rabbins than the Divine Prophets? The word of God alone is the light of life: read and search with prayer, and an impartial mind, and you will find the truth of what I have so often told you, that the Messiah has already appeared eighteen centuries ago, to save all who believe in him, both Jews and heathen: and he was Jesus Christ the only begotten of the Father: praised be his name for ever and ever.—I quoted Gen. xlix. 10. Dan. ix. 24—27. Mal. iii. 1. I remarked, these are the words of God, and not of man. Here is truth to be found, but not amongst your Rabbins.

He. Our Rabbins declare that the law of Moses is obscure, and by no means clear: and this is, that the Gentiles should not be able to discover our mysteries: and the Prophets would be quite unintelligible, except, indeed, for the Talmud.

I. I know that the Rabbins do say so, and through such subtilty they endeavour to obscure the word of God; and this is the bulwark with which they have fortified the hearts of the spiritually blind people against evangelical truth; but even here you must perceive, how God has fulfilled the threatening prophecy of Isa. xxix. 10—14. It is easy to perceive how the Rabbins will explain away the meaning of Moses and the Prophets, in order to weaken the faith of the people, and to deter them from believing in Jesus Christ as the Messiah. The abovenamed passages seemed to

move them to reflection, for they perused them several times. I read then Hos. iii. 4, 5, and some other texts, in order to remove every possible doubt upon the subject; and, although they did not contradict me, yet I could perceive that their Rabbi had strongly fortified them against the truth. The conversation lasted from two till five o'clock. On taking leave of them, I recommended them not to pass by the testimony of the Prophets, lest the words of Isa. lxxv. 2. should be applicable to them, "I have stretched forth my hand, &c.;" I added, "O that the God of your fathers may enlighten you, and that Jehovah Zidkenu may be your righteousness and salvation!" We then went to Rabbi Dob, whom we found sleeping, but Michel awoke him, and he was glad to see us; as Michel had to transact some business, he left us soon, and we two entered upon conversation. I remarked, that David, Ps. xcii. 1—3, knew of a better Sabbatical rest than sleeping, and that he (Rabbi Dob) might likewise have employed his time better, namely, in reading the Scriptures, for which he found no time during the week; but I said, apparently you follow the Talmud, which saith that the word **שבת** contains the initials of the following three words **שינה בשבת תענוג**, *i. e.* sleep is a pleasure on Sabbath.

He. I believe that the extra Sabbath soul makes one sleepy. (It is generally believed amongst the Jews that every Israelite who provides well for the Sabbath-day, and commences the same with real worship, receives a second soul from God, of which soul, it is stated in Tract Bezah, that God will not impart it to any other people, except the Jews; and in Yalkut Chadash, this soul is described to have five forms. This belief is so strong amongst the Talmudists, that they have composed some hymns upon the subject.)

I. Abraham, Isaac, Jacob, and all other true believers recorded in the Old Testament, knew nothing of such follies, and I am grieved to see you, who have heard so much of the Mes-

siah, still inclined to stoop to such trifles, rather than adhere to the truth. David said, "the law of the Lord is perfect, it quickens the soul."

He. Your representation always makes a deep impression upon my heart, and I feel that you expound the holy Scriptures clearer and more correctly than our Rabbies, but when I speak with Jews again concerning the Messiah, all my former doubts return.

I. What doubts?

He. A great many; for instance, why has God made a new covenant, and set the former one aside, since God is immutable?

I. Because the Israelites had broken the old covenant, therefore has God in his mercy made a new one.—I referred him to Jer. xxxi. 31, which he heard with emotion.

He. But how can Christ have been God and man at the same time?

I. You have apparently wholly forgotten our former conversations, therefore we will go over the same ground again.—I referred him to Isa. ix. 6, 7, and proved that it is quite inapplicable to any man, or king, except to Christ. The child to be born, is already come into the world to bruise the serpent's head, Gen. iii. 15, it is the Branch of David, which exercises righteousness upon earth; and which is Jehovah our righteousness, Jer. xxiii. 5, 6. It is the Son of the Almighty Father, whom the kings must obey, and in whom alone we must now confide. Psa. ii. 7—12. It is He who is the desire of all nations. Hag. ii. 7. He is the mighty God, the everlasting Father, the Prince of Peace, who has established the peace between God and man; He is the Lamb of God that bears our sins; our High Priest, that makes intercession for us. Isa. liii. In the course of the conversation he could not conceal his emotions; he pressed my hand, and said, "Oh, that you could always be with me!"

I. All I said, is, as you see, out of the word of God, and *that* you may always keep about you.

He. But I cannot expound it.

I. Read it with humility, and meditation, praying to God for the Holy Spirit, who will lead you into all wis-

dom, and enlighten you, to acknowledge Jesus Christ as your Redeemer and Saviour. The conversation, which lasted three hours, I hope will not be in vain.

May 10.—Yesterday, as the day before, I spent amongst the Jews. One inodest young man from Halberstadt, came to me, and after some conversation, he said in the language of Agrippa, "Almost thou persuadest me to be a Christian;" as a matter of course, I replied in the words of St. Paul. On taking leave he said to me, "How does it happen that after coming so many years to this fair, you have never sold any of your wares?" "I must first remove the rubbish," replied I, "that lays before the warehouse, then I can enter in and sell; *i. e.* I must first clear away the stumbling-block that lies in the way of the Jews, and prevents them from acknowledging the truth."

He. How will you manage that?

I. As I have just now done with you. I endeavour to awaken them, in love, to search the Scriptures; I give them the word of God and other books, that they may have the means of searching for the way of life. I can assure you, that by those means, many have been roused, and if they have not made a public confession of Christianity, because of their connection with the Jews, the seed, nevertheless, is sown, and will bring forth fruit in due season.

He. That will be my case, if I should be once convinced of the truth of Christianity.

I exhorted him to pray and search the Bible, and added, "if you have learned to acknowledge Christ as your Saviour, and to love him, then will you, through his power and help, be able to overcome all obstacles."—May the Lord pour out his grace upon this Israelite, in whom there seems to be no guile.

That the Jews are disposed to hearken to the truth, and to inquire into it, is clear from the following details:—

In the afternoon I went into a

house of refreshment, which is frequented by Jews. I placed myself at a table where four Polish Jews sat, and conversed about their traffic. I repeated the words of Isa. lv. 2, 3, "Why do ye spend your money," &c. they appeared agitated. One of them asked, what I meant by that!

I. You busy yourselves day and night about your trade, but never care about Moses and the Prophets, nor do you remember the everlasting covenant which God has made with your fathers, "the sure mercies of David." If you make a good fair, you are rejoiced, but very few amongst you lament that the promised Messiah does not come; that you are now without a temple, priest, sacrifice, and atonement.

He. During the fair we must purchase articles to gain something by them; but at home we occupy ourselves with the Torah.

I. What you call the Torah, is perhaps the Talmud: but do you likewise read the word of God, viz. Moses and the Prophets?

He. Yes.

I. Then you know something of that Son who was to be born and given to Israel, whose name was to be, "Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."

He. That Son, who is the Messiah, will be born to us in the appointed season.

I. Has not the time of the birth of the Messiah been appointed by God?

He. We do not trouble ourselves about that point; we are patiently waiting for it, and wait in confidence that the merciful God will send him, and redeem us.

I. To hope and trust in God is just and proper, provided it is not such as the Prophet has described, "We hoped for peace and there is no good, and for the time of healing, and behold trouble," Jer. xiv. 19, and your hope for the birth of the Messiah is vain, and by no means useful, being contrary to the express words of the Scriptures.

He. All our rabbins and doctors are convinced that the Messiah is yet to

come, which opinion forms one of our creeds.

I. That creed I know well, but it is not Scriptural, it originated only with Maimonides; but if you should find in the Bible that Messiah must have come eighteen centuries ago, whilst the second temple was yet standing, will you then still rather believe the rabbies than the Prophets?—Hereupon two of them arose and said, "We know what you allude to; the Messiah of the Gentiles may have appeared already, but our Messiah is not yet come, and we will hear no more about it;" and so they went away. The other two remaining, came nearer to me, and one of them said, "You cannot prove from the Prophets that the Messiah is already come!" I opened the Bible, and read Mic. v. 2, and asked, who is meant by the term "Ruler in Israel?" After considering for a few moments, he said, "Nothing is here said of the Messiah." I asked, "Who then is that Ruler?" He replied, "Our rabbies maintain, it refers to David, who was born in Bethlehem, and was ruler in Israel."

I. That is a strange interpretation, since Micah lived at least three hundred years after David, and prophesied in the days of Jotham, &c. as appears in chap. i. 1; and surely he does not speak of past times, but foretels the events to come.

He. The Prophets speak sometimes of the past as well as of the future.

I. No, dear friend, never: on the contrary, the Prophets speak some times of future events as if they had already passed; besides, David was not such a Ruler as is here described, "Whose goings forth have been from of old, from everlasting;" for we know he was begotten by his father Jesse, and thus had no earlier origin; but of the Ruler here mentioned, it is said, he was from all eternity, which can only be said of the Messiah.

He. Where is then the Messiah who was to be born in Bethlehem?

I. He is here amongst us.—The Jews looked about the room, and said, we do not see him. I said, "Do you believe that God is here with us?"

He. Yes, for He is every where,

“The whole earth is full of his glory.”

I. Then must you likewise believe that the Messiah is here, for he has not only proceeded from the Father from everlasting, but is likewise Jehovah our righteousness himself.

He. The Messiah to be God, is to me incomprehensible; moreover, if he had come already, we must know him, for *to us* has he been promised.

I. But you will not acknowledge the true Messiah, who is described by Isa. liii. 3, as the most rejected, and by Zech. ix. 9, as a poor man; you expect a Messiah who will appear as a worldly king to bring gold, silver, and treasure; but as God has never promised such a Messiah, therefore you must endure your captivity until you “Look upon Him whom your fathers have-pierced.”

He. Now I have your drift, you speak of the Tolui, Jeshua Hanozri.

I. I said, “Yes, that Jesus has been anointed of God, and came into the world to “preach to the humble, to heal the broken hearted, and to release the prisoners,” as foretold by Isa. lxi. 1.”

He. How can Jesus be the Messiah, when he himself died upon the cross?

I. He died to make his soul an offering for the sins of the world, but lives now and evermore as our High Priest and Redeemer, by whom alone we can draw nigh unto God.

Now I referred to Mic. v. 1. Hag. ii. 8. Mal. iii. 1, to shew them that those prophecies have long since been fulfilled, and the Messiah has come. I proved from Isa. liii. the state of his humility, and his exaltation, which they heard with respectful attention. I then said, “Dear friends, pray to God in the language of David, Psa. li. 12. and cxix. 18; then read the Scriptures, particularly Isa. liii., and you will soon exclaim, ‘This is our משיח, he has borne our sins, he justified us before God. It is well that we have searched and found him.’” They looked at one another, and remained silent. I took my leave, and gave them some tracts, which they accepted. I left

them in the expectation that the Lord will not let his word be spoken in vain.

May 12.—Yesterday I had no opportunity to speak with the Jews. To-day, being Sabbath, Mr. Michel came to me with a young Hanoverian Jew, who belongs to the reformed church. I asked him whether he reads the Holy Scriptures diligently?

He. For my part, that book which you call the Holy Scriptures, has no greater value than any other historical book.

I. Have you peace with God, and hopes of eternal salvation?

He. I endeavour to lead a moral and honest life, and to serve my fellow-creatures; more than that, does God not require of me, and I hope to be able, by such a conduct, to appear acceptably before him.

I. Do you believe that God will reward or punish man after this life?

He. Yes.

I. Do you likewise believe that that Eternal Being is the Most Holy, and can therefore neither do nor suffer evil?

He. Yes, this I believe likewise.

I. Do you never feel carnal lusts arising in your heart? Have you never had a design to act unjustly, deceitfully, and to tell a falsehood?

He. I am not come to you to confess.

I. Nor need you to confess to me; I would only make you sensible that your profession to live morally does not correspond with your actions.

He. Every man has his faults.

I. Hereby you acknowledge that there is in all men a deeply-rooted inclination to do evil: to conquer the same, you have neither the means nor the strength.

He. I will not suffer myself to be drawn into a labyrinth by your questions. I believe what I please, and you do the same.

I. Permit me to ask one more question: If God, according to your belief, is just and holy, but we, as you have acknowledged, are full of faults and uncleanness, we must then always remain separated from him and his

salvation, for nothing unclean can approach near unto God.

He. Who will disturb his mind with such thoughts? Tell me how will you be able to approach God?

I. If God had denied me, a sinful man, a clearer manifestation of himself, I could not have answered you that question; neither could I then have known him as the most holy, good, and full of love, for I should have been in the greatest darkness about the salvation of my soul, and should all my life-time have remained in error and confusion.

He. What clear manifestation have you of God?

I. His word which he out of mercy has revealed to me, to you, and all men, because it is his declaration that he will have all men to be saved, and to acknowledge the truth.

He. I do not value that revelation, and many learned Christians with whom I am in the habit of conversing, regard it as little as I do.

I. That many Christians do scorn the Divine light of mercy, and become lost and condemned, is their own fault, for they hate the light, and do not walk therein.

He. What do you learn from the Holy Scriptures?

I. Every thing that leads me to perfect peace and salvation; in short, I see the highest degree of Divine mercy which God has shewn, by sending his only-begotten Son, the promised Messiah, into this world, in order to redeem sinners.

He. Neither Jew nor sensible Christian can believe in the Son of God, since God never had a son. But I must look after my affairs, and cannot any longer stay with you.

I. That the Son of God, the promised Messiah, should be rejected by the builders, i. e. by those self-called wise men and their followers, has been foretold by the Prophets of old; and if you will permit me, I will give you the chapters and verses of those Prophets, that you may re-consider the subject.

That offer he accepted, and I wrote down Isa. viii. 12—15. xxviii. 14, 16, xxix. 9—24. Before he left me, I ex-

horted him once more to reflect upon the consequences of rejecting wilfully the Divine grace. He shrugged his shoulders, and went away.

This afternoon L. Michel accompanied me to visit some Jews in their own houses. We came to a Polish Jew, who had prepared himself for that visit, and had noted down many texts in the Bible, which, according to his opinion, would prove that the Messiah is yet to come, and that his principles, which are in contradiction to the doctrines of Jesus Christ, were the most correct. I soon perceived that other servants of God had already conversed with this Jew, and laboured to remove the veil from before his eyes, but that he with haughtiness and bitterness against the Christian religion, had rejected the truth. I commenced with remarks upon the creation of man, who was made in the image of God; on the fall of man, whereby he became subject to the devil and death; and on the merciful Divine counsel to save him through the seed of the woman. As the promise of Gen. iii. 5. appeared to him somewhat obscure, I pressed upon him the words of Eve, which she uttered with her eyes fixed upon the promised Saviour, who is the true Jehovah, and is at the same time as perfect man, saying, "I have gotten a man, the Jehovah." As he was not prepared for these remarks, he became confused. He read to me Isa. vii. 14, "Behold," &c., and asked me what I understood by that text. I replied, that the Messiah was to be born of a virgin. He continued, "Can you possibly comprehend it? what! a woman to bear a child, and having had no communication with man?"

I. Why not comprehend it, since God has said so? With God all things are possible. The Messiah was to be entirely without sin, without blemish and fault; he was to have no part of our weakness, and must, therefore, be conceived without sin. How could he otherwise have worked out the salvation of man? For you know, that the animals which are offered upon the altar to procure an atonement, must be clean and without a blemish; and how much more perfect

and blameless must be the Messiah who is to be an atonement for the whole world? Nor had the first Adam a human father, but he came immediately from the hand of God; and the Messiah is the second Adam. Sin and misery came into the world through the former, but through the latter they were to be removed; the former had lost the Divine likeness, the latter was to restore it to men. Eve, when yet a virgin, was led on by the devil to sin; but the Messiah, born of a virgin, was to subdue that deceiver, and to deprive him of his power. Moreover, that very deviation from the common course of nature, as to his birth, was to be a mark of his distinction, whereby Messiah was to be known as the true Messiah; and that was here foretold by the Prophet.

He. But how is the prophesying of the Messiah connected with the foregoing chapters?

Again I replied at large, and showed how it was an encouragement to Ahaz in his then troublous times, to depend upon God's mercies. I referred him then to Isa. ix. 5, 6, and he became quite mute. He called for the assistance of a Jew who stood in the court, but when he saw me, he refused to enter the room. I continued to shew the rest of the signs of the true Messiah, namely, the particular time and place of his birth, his sufferings, through which he was to bear the sins of men. This led me to Is. liii. Then he refused to hear me any longer, saying, through that chapter many Jews have been led astray; but (he added) "I will remain in the religion of my fathers. I see the correctness of what our rabbies have enjoined, not to enter into conversation with the missionaries."

I. In our conversation I have made use of neither human learning, nor wit and wisdom, thereby to persuade you, but have only shewn you what God has said to you.

He interrupted me and said, "I will not be more wise than our rabbies."

I. Then you will rather hearken to your rabbies than to God.

He. The prophets were but men, their writings are obscure, therefore our rabbies are preferable.

He became violent, and cursed those who misled his people. I was silent until he began to blaspheme the mother of Jesus, and even the Saviour himself, then I said rather warmly: "Dear friend, my object in setting before you the Divine truth, was to draw you from the darkness into light, from condemnation to eternal salvation; and wherefore is this violence and this blasphemy toward the Saviour of the world, who came to save even you?"

He. You are a dangerous tempter; I will hear no more of you.

I. I will go, not wishing to quarrel, but hear only a few words more, which I am constrained to speak. You and the greatest part of your people will not allow that the crucified Jesus was the promised Messiah who had been foretold by the prophets, and yet your miserable situation contradicts your assertion, for since the appearance of that great High Priest, God has destroyed your temple, and your sacrifices have ceased. That would not have taken place if the great atonement had not been made; you are scattered over the world; you are every where admitted to appear before men in power—why then, by your influence, has not the temple yet been rebuilt, and sacrifices recommenced? which would be at once a contradiction to the great Sacrifice having yet appeared. But Jesus Christ, the ruler in heaven, will not permit it, and thus must you, who blaspheme and curse him, silently acknowledge him before all the world.

He interrupted me and said, "Now you are in a passion." I replied, "Yes, I am zealous for the sake of the Lord, the God of hosts, whom you have blasphemed. Now repent, and reject not the grace which has been set before you; 'kiss the Son,' lest you fall into everlasting destruction; perhaps that voice which now warns you, is the last you will hear! Perhaps does the Saviour of the world call to you this day for the last time, 'Turn unto me.' For, Jesus the Messiah will appear again in the clouds of hea-

ven to judge the world. Woe to him who rejects him wilfully, and will not accept him as an atonement for his sins: with such an one will he speak in his anger, and terrify him in his wrath; with a rod of iron will he break him to pieces like a potter's vessel!"—We now departed, and the Jew went with us as far as the house-door, shook hands, and pressed mine particularly, which raised my expectations, that one of my arrows might have stuck fast in his heart, and made him uneasy. O that the Lord may awaken him to salvation!

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### CONSTANTINOPLE.

#### LETTER FROM REV. H. D. LEEVES.

IN our number for July (p. 272.) we communicated to our readers the fact of the liberation of the two converted Jews, who had been so long confined in the prison of the bagnio at Constantinople, in an extract from a letter of the Rev. H. D. Leeves, who promised us the details at a future period. Those details Mr. Leeves, who is now in England, has kindly communicated to us in a letter, dated in August last.

I comply with my promise of sending you some further particulars relative to the Christian Jews at Constantinople, to fill up the chasm in their history between the last detailed accounts concerning them, which appeared in the Jewish Expositor for January last, and the notice of their release from prison, inserted in the number for July.

Although it was in my power very rarely to see them in prison during their long confinement, owing to the strict guard kept over them, and the jealousy of the Turks at their maintaining any connection with Europeans, I was able to communicate with them as well by letter, as through natives of the country, (Greeks and Armenians,) who could visit them without exciting suspicion. I had been

for some time convinced, that under the political circumstances of the times, no hope remained of their release through English influence; all attempts from that quarter to obtain their liberation having been systematically repulsed or evaded: and as I foresaw the probability of my being soon obliged to quit Constantinople, I was very thankful to perceive that God was raising up in another quarter warm friends, who honoured them as sufferers for the sake of Christ, and would take care of them after my departure.

From an early period of their imprisonment, several Armenians, both priests and laymen, had shewn a strong interest in their case, and I used to receive visits from them from time to time to enquire after their welfare; but it was not until they saw that all efforts for their relief, on our part, were likely to prove fruitless, (that is, about the month of Sept. in last year,) that they proposed to me to take the matter into their own hands. One of them, who came to me in the name of the rest, said, that both he and many others of his nation, had frequently been to visit them, that at first they had suspected some worldly motive might have induced them to change their religion, as has too often been the case with converted Jews, and that they made it their business to sound and prove them on all sides; but that the result of this severe examination, had been a full conviction of the sincerity of their faith in Jesus Christ, and an affectionate admiration of their principles and conduct, adding, that they had found them to be better Christians than they were themselves. This Armenian, who espoused their interests with great zeal, said, that he could only compare their feelings and views to those of the apostles—a pleasing proof to me, that they had profitably studied, and drank deeply into, the spirit of the New Testament. The plan which had been discussed and agreed upon between the Christian Jews and themselves, was this, that after their liberation they should be received under the authority and protection of the Armenian patriarch, the Turks requiring that they

should acknowledge some ecclesiastical superior; that they should not, however, be assimilated to the Armenians, or take their name, but should be called Christian Israelites, in all indifferent matters following the customs of their own nation, (a practice fully justified by the practice of the apostles and early Jewish converts,) and this with a view of their forming the nucleus of a Jewish-Christian Church. It was suggested that John Baptist might hereafter receive ordination from the Patriarch, and thus be able to baptise others, and become the evangelist of his nation, in the same manner as their own celebrated Kirkor or Gregory, the first evangelist of the Armenian nation, had received his ordination from the Greek church. I was rejoiced to find the Armenians embracing a project so liberal and Christian, and so accordant with my own views and wishes, and I thanked God for it, hailing it as an omen that he might be thus raising up amongst them, through the means of these Jewish converts, a missionary spirit; the consequences of which may, under God's blessing, be very important.

Soon after this conversation, I was informed, as an evidence of the interest felt by the Armenians in this matter, that public prayers had been offered up on the Sunday following in one of their churches, for a blessing on the measures taken for their liberation. The patriarch, when spoken to on the subject, shed tears at the account of their faith and constancy under their sufferings; and although on prudential motives, he did not chuse to originate the matter, promised that when called upon, he would willingly become their guarantee with the Turks, and receive them under his protection.

The conduct of the two Jews during the course of this negotiation was very satisfactory, and shewed much good feeling. They were at first unwilling to listen to the offers of the Armenians, and subsequently would allow nothing to be undertaken without its receiving my full sanction and approbation. They were jealous lest such a step should be construed into a renunciation of the doctrine of the Gos-

pel into which they had been baptised, or a desertion of myself. In one of his letters written about this time, and on this subject, John Baptist thus expresses himself:—

“I fear you may possibly think, that we are going to forget you, or to deny what you have taught us. For what cause should we do such an act? Because you have shewn us the way of salvation, the right way? because you have brought us out of darkness into light? because you have borne with us in difficulties, such as a man would not undergo even with his own children? because you are giving us food and clothing? Far be this from us. If we should forget you, we should do wrong in the sight of God, and of the world. With the help of Jesus Christ, neither shall you forget us, nor we you; but I have a confidence in God that he is going to bring about this matter in conformity with what you have taught us, and by your hand, with the aid of the Father, and of the Son, and of the Holy Spirit. So be it.”

Just when we had reason to hope that the measures employed would take their effect, the news of the battle of Navarino reached Constantinople, which of course precluded for the time all prospect of their deliverance. At this period also they were subjected to new persecutions in prison, stirred up against them, this time, by some of the Greek slaves and under-officers of the Bagnio, who had heard of the interest the Armenians were taking in their behalf, and were jealous of their being attached in any manner to the Armenian rather than the Greek Church. John Baptist thus describes to me what took place on this occasion.

“On Sunday night (Nov. 4.) the slaves quarrelled with us all, and insulted us grievously, saying, in the first place, that we were Lutherans, that our baptism is no baptism, and that we cannot receive the communion. They say also, that there are none but the Greeks who believe on Christ aright. On Monday morning they aroused us from our bed, saying, that the chief of the prison wanted us, and we went without saying a word. He

beat us much with his own hand, and had us put into very heavy irons; and they began to beat us severely during our work. At night we went to our chamber to eat. Hodja Bagtasar (the Armenian) wept, and we comforted him; and whilst we were eating in bitterness of heart, in the midst of our meal, the Greek officers of the prison came, and turned us out of our chamber, which we had hired for ourselves. They drove us out from thence into the midst of the planks, among a number of wretches who sleep there. I began to weep on account of my brother, (the younger John,) at the great dangers he is running in his youth. This time it seemed impossible to look for patience. I took the Bible in my hand, and we read together the history of Job; and we received it all with joy, for such is the practice of those who desire to gain eternal life; as it is written in the Acts of the Apostles, chap. xiv. ver. 20. that the disciples said, 'We must through much tribulation enter into the kingdom of God.' The end of all this will be good, with the aid of the Father, and the Son, and the Holy Spirit. Amen."

These new trials continued for nearly three weeks, when through interest made, and money given to the Turkish officers, they were induced for the third time to strike off their heavy chains, and to replace them in the class of the more favoured prisoners. I had the satisfaction of seeing this alleviation obtained for them a few days only before I left Constantinople. During the last days of my stay, our correspondence was briskly kept up. In one of my letters to them I had mentioned my approaching departure, and expressed my earnest hope that God would bless the means taken for their liberation, and that they might hereafter be made the means of bringing many of their countrymen to the faith of Christ. They write thus in reply:—

"To our father, the wise Mr. Daniel Leeves, Peace,—We have received the letter of our lord, and we pray to the Anointed, that our joy may be fulfilled, and our faith made more straight in the belief of Him. First of all,

and more than all, we pray to God that he would put strength in our mouths to make manifest his truth, and that to those who know it not, he would give the heart to seek to understand, and wisdom that they may be able to understand; for they have their eyes closed, as the prophet Isaiah has said. This is all our prayer; and all that our lord wrote to us are sure words, but patience is necessary. I assure you, that all that you have in your heart is our own thoughts also. Mouth with mouth may possibly speak falsehood, but heart with heart speaketh the truth. According as our hearts are, so may the aid of the Father, the Son, and the Holy Spirit, be with all of us. Amen."

They then affectionately express their grief at the prospect of my departure, adding, "When you are about to depart, come to the gate; we shall then at least see you at a distance." I am sorry to say, I was unable to give both them and myself this last gratification.

Although this account has extended itself to considerable length, I must venture to add one more letter, the last I received from them. They say:—

"We acquaint our lord and father, that we have heard in truth, that to-day you are going to depart from us. We pray to God that you may go in peace, you and all your's, and without any hinderance, and may the assistance of the Holy Spirit be with all your doings! And we entreat our lord not to afflict himself at the thought, that he has left his sons in such distress. Let him pray to God for us wherever he may be, and we, wherever we are, will do the same; and most assuredly God hears the prayers of his children, according as Isaiah has written in his book, 'Behold, the power of God is not shortened to save, nor his ear heavy to hear prayer.' Nothing remains but to entreat our lord, that the person whom he leaves to be over our affairs may be like himself. We inform you, moreover, that we have bought of the slaves five coarse rugs; one for Hodja Bagtasar, who has a mattress, and the four others for ourselves,

one underneath, and one above for each of us, and this serves for our beds.”

After writing this letter, I have received the letter of —, saying, that all we want we are to demand of the Armenian; but in all our affairs we acknowledge no one but our father. We ask of him how the matter stands, and to whom he will let him leave us; he is always our father, both in this world, and in that which is to come.

“JOHN the younger,

“JOHN BAPTIST.

“We pray you to send us letters from the place to which you go; we will also write to you.”

On the 8th of December I left Constantinople, and received no further news of them until the intelligence of their liberation from prison, which I have already communicated to you. John Baptist had on this occasion prepared a letter for me, to be sent with those of the Armenians, but it was not thought expedient to allow him to forward it. He enclosed me only a slip of paper, on which were written the following words:—

“A longer letter than the present we could not send to our father. Grace and peace from Jesus our Messiah.”

I feel assured that in their present situation, they are in outward security, (as far at least as that can be said of the other inhabitants of Constantinople,) and although many persons may desire to have seen them placed in a situation more favourable to their spiritual improvement, I still think we have great reason to be thankful. I am convinced that no where in Constantinople could they have been more advantageously placed in this respect; and I feel a confident hope that the providence of God, in suffering them to pass through many trials, has not meant they should be in vain, either as respects themselves or others, and that his Divine hand and teaching will now do more and better for them, than any human plan, or human teaching could do. Hitherto we may, I think, and ought, to trace the hand of God in their history. They were in the outset providentially kept in Constantinople, when they most naturally wished to escape from thence. During

an imprisonment of between fifteen and sixteen months, they have been held up as a spectacle to the Jews and Christians of that great city, as sufferers for the name of Christ; and they have now been providentially fixed there, under the protection of an influential part of its inhabitants, who have received them in a spirit which promises well for the future. Although, therefore, we have no right to be sanguine in our expectations, we may yet safely venture to hope, and more safely still to pray, that God would be pleased to render these two individuals a peculiar blessing, both to the Jews and Armenians of Constantinople. Many prayers have, I am sure, been hitherto offered up in their behalf. May I be allowed to recommend them to the continual supplications of all those who wish well to Israel, and who desire to see the more full coming of Christ's kingdom on earth!

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PALESTINE.

THE REV. JOSEPH WOLFF.

A LETTER has been received from Mr. Wolff, dated Alexandria, May 2, 1828, in which he mentions that he was on the point of setting out for Beyrout with Lady Georgiana, and should proceed with her from thence to Jerusalem. Mr. Wolff forwards part of a Journal written by Lady Georgiana, from which we select the extracts which follow: and he mentions that the authorities of the place did not in any manner interfere with, or interrupt, his missionary labour amongst his Jewish brethren.

Lady Georgiana Wolff's Journal.

April 19, 1828.—Jews having come for two days to see Mr. Wolff, at the house of Mr. Todd, and some of them having expressed a wish to see me, I went into town about an hour after Mr. Wolff, and found him seated in the midst of about a dozen respectable-look-

ing Jews, who were listening with deep attention, and asking questions calmly and respectfully. They rose on my entering the room, and Mr. Wolff introduced me as his wife, not a Jewish nation. They seemed pleased, and then they re-seated themselves, and Mr. Wolff renewed his discourse in Italian, shewing the glorious second advent of the Lord Jesus Christ, and the restoration of the Jews; but insisting strongly that they would not be partakers of it, if they did not acknowledge Jesus of Nazareth in his humiliation, as well as his glory. After these had departed, two very young men came, brothers, as they said, by the same father, but different mothers. I began to converse with them, and told them we wished to go on, as soon as we could find an opportunity, to Jerusalem. One of them said, "Perhaps we may go together." I replied, probably he referred to the restoration of the Jews, to which he assented. I then told him, unless he believed in Jesus as Messiah, he could not expect to be a partaker of his glory. He answered in a very affecting manner, "Madam, I feel myself as a blind man, not knowing where to go; I cannot see my way." His brother agreed in this sentiment. I pointed him to the Saviour as well as I could; but though I understand Italian perfectly, I cannot express myself freely in it. I afterwards mentioned that I hoped to have a school for Jewish females at Jerusalem. He asked at what age I would take them. I answered, "at any age they liked to come," and enquired if he had any relations whom I could teach for the short time I was likely to remain here. He said he had a little sister, about twelve years old, whom he should be glad to send; and I fixed the hour, but plainly told him, I should teach her the Christian religion. He said, "Willingly;" and requested me to teach her English, and the Gospel in Italian. Wednesday was the day appointed. Many Jews came in afterwards, but I had no conversation with them.

April 20, Sunday.—Mr. Wolff went on board a merchant-vessel to preach,

and at half-past three, as had been previously announced by hand-bills, he preached in Italian to a large congregation. About eighty persons came of every denomination, and a great many Jews. I pray that the discourse may be blessed to them! Many went away for want of seats; all behaved with propriety, and many were very attentive. Mr. Wolff intends to preach again in Italian and Arabic.

April 23.—We went into town to meet my little scholar, but she did not come, and I then went to Mrs. Barker, on her return from Rosetta. It was the King's birth-day; there was a great bustle of people coming in and out to pay visits of ceremony to Mr. Barker. Lord Prudhoe and Major Felix were introduced to me; they are going to Jerusalem, but not till the plague abates. Lord Prudhoe tried to frighten me, but in vain. I trust that the Lord will help us as he has hitherto done; we go in his name, and as I hope, to his honour and glory.

April 24.—The rabbi has thrice issued excommunications against those Jews who visit Mr. Wolff, but two young men came notwithstanding, and listened with attention and calmness. We went to Mr. Gliddon's to a prayer-meeting, where Mr. Wolff expounded from Hosea.

As I am now about to leave Alexandria, I must observe, that it appears to me in an awful state of deadness, as to spiritual concerns, more especially among the English, who, to their shame be it spoken, generally choose the Sabbath-day for their shooting parties, and other amusements. There is regular service, and the Gospel is preached, but seldom more than ten or twelve attend.

April 26.—Ten Jews came to converse with Mr. Wolff, notwithstanding the rabbi's prohibition; and Greeks, Italians, and Copts, came for Scriptures and tracts.

April 27.—Mr. Wolff preached again in Italian at Mr. Todd's, and almost immediately afterwards in Arabic. He had a large congregation for the first, and eighteen Arabic Christians for the second. A few Jews attended the Italian sermon.

April 28.—At Mr. Wolff's request I wrote the following address.

Address to the Jewish Females at Alexandria.

My dear Friends,

I cannot leave Alexandria, which I am now about to do, without addressing a few lines to you. I had hoped to have formed a friendship with you, but as none came to see me, I must write to tell you how much I am attached to the Hebrew nation.

It was my love to your nation that induced me to leave my own country, in order to go to Jerusalem, that holy city, which now sitteth solitary; in order to teach little children the way of salvation through Jesus Christ, the Son of God, who was born of the Virgin Mary.

Mothers in Israel! You love your babes; teach them to love Jesus Christ, the friend of little children, who took them up in his arms and blessed them, and said of them, "Of such is the kingdom of heaven."

Daughters in Israel! look to him who said, "Whosoever shall do the will of God, the same is my mother and my sister." Ask yourselves one simple question. Why are the Jews dispersed and persecuted, and no longer a nation? Because they crucified the Lord of Glory, in whom alone is salvation. If you do not believe in him, you must eternally perish, for there is one who will accuse you, even Moses in whom you believe, for he testified of him.

But I trust the day is at hand, when the Glory will be restored to the kingdom of Israel, and the nation will look on Him whom they have pierced and mourn; and, moreover, on Him whose blood they called down upon themselves, saying, "His blood be upon us, and upon our children!" Can you think without horror of such a curse being on your nation, even till this day? Oh, cleanse yourselves from it, by repentance and faith in the meek and holy Jesus! Turn ye, turn ye, from your evil ways, for why will ye die, O house of Israel!

I could say much more on this subject, which is that nearest my heart.

My dear sisters, if you will permit a Gentile so to call herself, I love Jerusalem, and it pitieth me to see her in the dust. I therefore go thither, and I trust my going will be blessed. My little daughter will be brought up in the land of her forefathers; and I trust, we shall only be forerunners of the ingathering of Israel; for many striking events of the times denote that ere long the Lord will arise and have mercy upon Zion, for the time to favour her, yea, the set time, is fully come. Even so, come quickly, Lord Jesus! is the constant and earnest prayer of your sincere friend,

GEORGIANA M. WOLFF.

Alexandria, April 28, 1828.

A more recent letter has just been received from Mr. Wolff, dated Harbour of Beyrout, May 23, in which he states his intention of remaining in Palestine, unless directly forbidden by the Pacha, notwithstanding the British Consul, Mr. Abbott, and the American and English missionaries have all left for Malta.

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POLAND.

LETTER FROM REV. S. R. MAITLAND.

OUR readers have been apprised by the Twentieth Report of the Society, that the Rev. S. R. Maitland accompanied the Rev. A. M'Caul to the Continent, as a deputation from the Committee, to inspect such of the missionary stations of the Society in Europe, as he could make it convenient to visit. Circumstances have for some time prevented him from communicating the result of such inspection, but a letter having been recently received from him, dated Warsaw, Aug. 20, we have much pleasure in presenting our readers with the following extracts, which we feel assured will give them much satisfaction.

As to the state of matters in this place, I wish the Committee were here to see for themselves; especially I should like to take a turn in the Lezno with Mr. Norris. As to whether the Jews are in earnest, and in very great numbers seriously enquiring, it admits of no doubt. On Saturday week the missionaries were actually overrun by them. I found the house full when I went up in the morning; and when I went in the afternoon, I expected from the numbers whom I met coming down the street, that all was over for the day; but when I came near the house, I saw at least, I think, 150 outside the gates, who could not get on the premises, and a great many in the yard, who could not get into the house. Those I had met were probably a previous set, who had been actually (I may say, *forcibly*) turned out, to make room for a fresh set. In short, the eagerness of the Jews has stirred up the rabbi to vigorous measures. He has prohibited all Jews from sending their children to the school, or even entering the street where it is; and on Saturday a notice was posted in the synagogue, prohibiting all intercourse with the missionaries. This damped them a little, yet on that very day the missionaries had forty-five at their service, and crowds were about the premises, who did not venture in because the rabbi had spies. It is high time for us to consider how to proceed; and I do venture to suggest to the Committee, that a liberal distribution of the Scriptures, at such a time especially, is most desirable. To expect many of these persons to pay, would be altogether absurd; and to deny them, when they come with anxious importunity in the face of this opposition, seems to me, at least, impossible. I think I could be more prudent if I were snugly housed at Wardrobe Place, but I do not know how to refuse, when an old man comes, for instance, (as one did the day before yesterday—a very fine old Jew, with a white beard, just such a person as some of the best pictures represent St. Peter,) and says, “I don’t know any thing about the prohibition; I am for myself. If I were to go to the rabbi, and ask him for a

book, he would not give me one, so I must come where I can get one; I’ve no money; I will pray for you.” In such a case, I do not know how to refuse, and I am glad to think, that he got a Psalter for nothing, and should have been, even if it had cost the Society 3s. 6d. instead of 3d.

You will not think that I mean to say, that the Committee have not been free enough. I know they have given the missionaries a discretionary power, and, as far as I can see, it has been very prudently used; indeed, I think too much so, if anything; but that is no fault in them; and when I say, we must consider how we are to proceed, I only mean, that we are cutting out work *on a great scale*, and, by the blessing of God, have raised such a spirit of inquiry among them, as we must be prepared to meet and improve.

There is one suggestion which I would wish to make to the Committee, occasioned by what I have seen and heard here. You may perceive that there is plenty of disputing; indeed, they have almost what a learned friend of mine called “sempiternal discussion,” and this is not of the kind which they used to have: then, the Jews came (many at least) from curiosity, and unprepared; but now, they know where they are coming, and why, and pick out learned men who prepare themselves. The missionaries, however, are by this time pretty strong in the Jewish books, and as well able to draw, and refute arguments from the Jewish books, as most, or perhaps any, of the Jews; indeed, one of the candidates for baptism is a noted Talmudist, and several others are very learned in Jewish literature. Yet this goes for little; and time is lost, and words are wasted, because they cannot turn to the passages for want of the books; if anything is quoted from the Talmud, to show its unfitness to be compared with the Bible, the Jew flatly says it is not there—or it stands thus—and the missionary is silenced. Such books may be got here cheaper than in England, and about £30 would set up the mission here with a very decent library, and would, I think, be very well bestowed.

## DOMESTIC.

## ANNIVERSARIES OF AUXILIARY SOCIETIES, &amp;c.

*Jersey.*

AN Auxiliary Society in aid of the London Society for promoting Christianity amongst the Jews, was formed for the *Island of Jersey*, on the 17th of July: the Rev. Ph. Aubin, Rector of St. Clement's, was appointed Treasurer, and the Rev. Messrs. Filleul and Gaille, Secretaries. A preparatory Meeting was held in St. Aubin's Chapel, on the 16th, when the Rev. Hugh M'Neile and the Rev. Ph. Filleul addressed the Meeting, Collection £7. 3s.

The Meeting on the 17th, was held at Deal's Saloon, in St. Helen's. The Rev. Dr. Valpy, of Reading took the Chair, and the Meeting was addressed by the Rev. Messrs. Filleul, Hodson, (of Birmingham,) and M'Neile. Collections £9. 3s. 1d.

On the 25d, another Meeting was held in St. Clement's church, and an Association was formed for that parish. The speakers were the Rev. Geo. Balleime, Rector of St. Peter's; Rev. Ph. Filleul; and Rev. Hugh M'Neile. Collection £8. 8s. 8d.

Total Collections about £25.

*Guernsey.*

The Second Anniversary of the *Guernsey Association* was held on Monday evening, July 28th, at the New School-room; Sir James Saumarez, Bart., in the Chair. An unusual interest had been excited in consequence of Sermons preached the preceding day (though not with an immediate reference to the Society) by the Rev. H. M'Neile. It is supposed that not fewer than 1500 persons were present at the Meeting. The resolutions were moved and seconded by the Rev. P. Aubin,

and the Rev. C. Neville; Rev. W. Brock, and Rev. G. Hodson: J. Hubert, Esq., and Rev. T. Brock; Rev. W. Wilkinson, and Rev. H. M'Neile. Collection after the Meeting £47.

*Shropshire.*

On Sunday, July 13th, two Sermons were preached at the parish church of St. Leonard, *Bridgnorth*, (Rev. G. S. Swinney, Vicar,) by the Rev. J. B. Cartwright. Collection £9.

*Essex.*

Sermons were preached at *Colchester*, on Sunday, July 27th, by the Rev. W. M. Mayers; in the morning at St. Peter's, and in the evening at St. James's; on Monday evening, the 28th, by the Rev. J. B. Cartwright; and on Tuesday evening, the 29th, by the Rev. W. M. Mayers, both at St. Peter's.

The Annual Meeting of the *Colchester and East Essex Auxiliary Society*, was held on Tuesday, the 29th; David Mustard, Esq. in the Chair. The several Resolutions were moved and seconded by the Rev. G. Bryan, J. B. Cartwright, J. C. Reichardt, J. Walker, W. M. Mayers, P. Fenn, W. Burgess, and W. Marsh. Total Collections about £80.

*Suffolk.*

On Sunday, July 27th, Sermons were preached at *Ipswich*, by the Rev. J. B. Cartwright; in the afternoon at St. Mary Key, and in the evening at St. Clement's. Also on Wednesday evening, July 30th, by the Rev. W. M. Mayers, at St. Clement's.

The Anniversary Meeting of the *Ipswich and Suffolk Auxiliary Society*, was held on Wednesday, the 30th; Rev. T. J. Nottidge in the Chair. Resolutions were moved and seconded by the Rev. J. B. Cartwright, J. C. Reichardt, E. Bull, W. M. Mayers, W. Burgess, R. Cobbold, and C. Bridges.

The Annual Meeting of the *Woodbridge Association* was held on Thursday evening, July 31st; in the Chair, Rev. Chas. Day. Movers and seconders, Rev. J. Charlesworth, W. Burgess, J. C. Reichardt, O. J. Reynolds, — Maynard, and — Sheppard. Total Collections about £25.

On Friday, August 1st, the Clerical Secretary left London for the purpose of visiting the Auxiliary Societies in the northern counties; in which he was assisted by the Rev. Isaac Saunders, Rector of St. Ann's, Blackfriars, London; the Rev. Jas. Knight, Minister of St. Paul's, Sheffield; Rev. Wm. Marsh, Vicar of St. Peter's, Colchester; Rev. W. M. Mayers, of Dublin; and the Rev. J. C. Reichardt, one of the Society's Missionaries. The details of the journey will be given in our next number.

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SALE OF LADIES' WORK.

THE Committee of the London Society having already, in the Expositor for March last, announced that it was intended to resume the Ladies' Sale of Work in the ensuing year, it is now only necessary to inform those female friends who have kindly been accustomed to furnish contributions of work on these occasions, that the Sale will take place in London, as formerly, in the month of April next. The precise day will be announced in a future Number.

At the same time, it is, perhaps, important to repeat what was stated on a former occasion, that the increasing number of Ladies' Sales in the metropolis must necessarily occasion a decrease in the profits arising from them, for which reason it might, in many cases, prove more advantageous to the Society, if its

friends were to promote local sales in their respective neighbourhoods. Where this is not practicable, nor likely to prove beneficial, those friends are requested to forward their contributions, addressed to the Secretaries, 10, Wardrobe-place, Doctors-commons, before the end of March, 1829.

J. B. CARTWRIGHT, M. A.
J. G. BARKER,
Secretaries.

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NOTICES.

THE Committee of the London Society for promoting Christianity amongst the Jews take this method of informing the friends of the cause in London and in the country, that they are at present in want of Christian masters to take several Jewish lads as apprentices who have been educated in the school of the Society, and whose age requires they should now be placed out. The Committee have hitherto had little difficulty in finding masters as the boys gradually came of age; but it happens at present that there are no less than twelve fit to be placed out, which has rendered this public notice necessary. The conduct of the boys who have been apprenticed has been in general very satisfactory. The terms of the Society are, a premium of £5, and four complete suits of clothes, during the first three years.

J. B. CARTWRIGHT, M. A.  
J. G. BARKER,  
*Secretaries.*

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THE Lecture to the Jews will be preached at the Episcopal Jews' Chapel, Cambridge Heath, on Sunday evening, Oct. 5.

Subject.

ELIAKIM A TYPE OF MESSIAH.

* * * Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

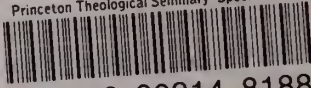
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